



"Jesus, the Friend of Children"

The IMPROVEMENT *ERA*

DECEMBER 1953

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so shine.....*



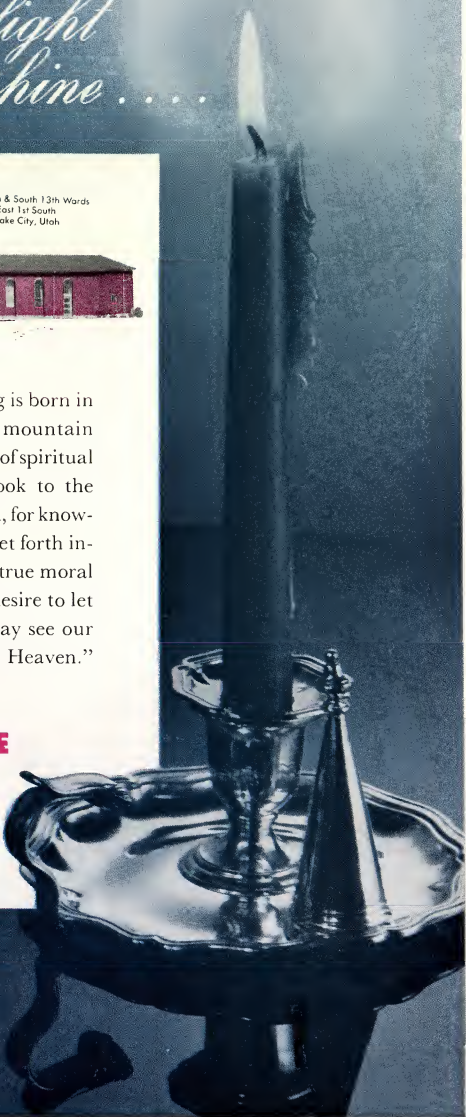
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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

A STUDY has been made of sixteen different synthetic soil aggregate stabilizers on a variety of Oregon soils by the Oregon State College. This study and others have found that stabilizers may prove to be of considerable value in alkali soil reclamation. Particularly effective is VAMA (modified vinyl acetate maleic acid compound) by increasing the amount of water stable aggregates in the soil. On some soils and for home gardeners such conditioners may be used to make the soil easier to work even though no better plant growth results.

THE neck of the giraffe has seven vertebrae, the same number as the human neck, but the vertebrae are much more elongated in the giraffe.

THE same vapors from onions which make people cry have the property of killing germs. It has been found that the weeping influence is due to aldehydes whose best-known member is formaldehyde.

THE salt in the oceans has been estimated to be sufficient to cover the entire United States with a layer a mile and a half deep.

A STUDY made by Charles C. Sperry of the US Fish and Wildlife Service of the stomachs of 8300 coyotes revealed that one-third the food is rabbits, rodents 17 percent, domestic livestock nearly 14 percent, and carrion 13 percent.

WITH the use of a radioactive isotope of silver it has been possible to measure the migration of silver atoms in a block of silver. At General Electric it was found that silver atoms moving between the grains may move a tenth of an inch in a week at 500 degrees Centigrade, but if they move through the grain it would take a thousand years for the same distance.



DECEMBER 1953

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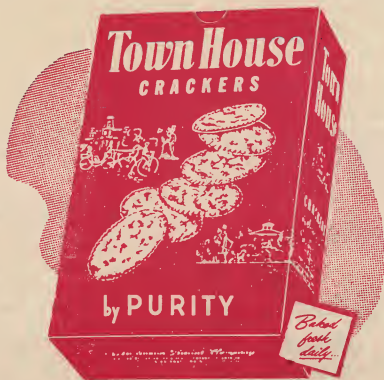
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THE UNFINISHED BUSINESS OF GOVERNMENT

As 1953 closes, the threat of international war with nuclear weapons emphasizes the unfinished business of government—namely, the resolution of the threat of war. There are various approaches to a solution of this problem. Religion, as Toynbee argues, may be the most fundamental and may well (as the carrier of cross-cultural co-operation) be prerequisite to political efforts. But the task, viewed as a problem in political engineering, cannot be overlooked. What can be done in *short* space, to meet, *stave off*, an imminent threat?

The Eisenhower administration has given notice that it will seek amendments to the Charter of the United Nations at the Tenth General Assembly, in 1955.

According to the terms of Article 109 of the charter, the question of review *must* be placed on the agenda for that 1955 session. A general conference for the purpose "shall be held," the charter continues, "if so decided by a majority vote of the members of the General Assembly and by a vote of any seven members of the Security Council."

But to review is not to amend. Amendment requires (1) a two-thirds vote of the Conference; (2) ratification "in accordance with their respective constitutional processes" by two-thirds of the members of the UN, including (3) "all the permanent members of the Security Council."

In other words, the charter cannot be amended unless the USA and the USSR, China, Britain, and France, approve. Is this possible? The question as to who is to represent China, Chiang or Mao, in the 1955 UN—is a major issue.

The great-power, nation-state system—in short, realistic isolation as foreign policy—still survives in the modern world. We have not yet passed the point of national sovereignty. However, this very fact may make modification of the Charter possible in 1955, and with it, some cessation to the threat of nuclear, hellish war. All powers possessed of the UN "veto" will favor retention of the UN (1) as an invaluable center of communication; (2) as a center of moral influence for "peace" (which is a magic word in Russia as in the rest of the world). The problem is to find a *formula* which will preserve (1) the independence of action, (2) the strength of "isolation" (the US lesson from the Korean war, politically speaking), and at the same time (3) provide

by Dr. G. Homer Durham

VICE PRESIDENT,
UNIVERSITY OF UTAH

a *preventive collective sanction* against the misuse of the veto (individual, national) power and what it implies. Perhaps this can be supplied in a provision that will make possible an appeal from either an American or Russian veto in the Security Council. From this body there is no appeal save to war, at the present time, when disagreement occurs.

There are two kinds of appeal possible in established international practice: (1) on *political* and (2) on *legal* questions. Theoretically the Security Council is now the place for the final resolution of "political" questions; the International Court of Justice for "legal" questions. However, the Security Council has not been able to proceed *beyond* the veto in cases involving major disagreement, and the Court is bypassed by the veto-holding powers.

An extension of the UN scheme for resolving "political" disputes might be had by providing an appeal on *political* questions, to the larger General Assembly, where the issue could be decided by either majority or two-thirds of all the members. There has been a slow trend in this direction since 1949. The trend could be formalized by the 1955 Conference. Then, should appeal to the larger General Assembly seem impolitic, it might be possible to distill some of the Security Council conflicts into more refined "legal" questions, appropriate to the Court. On such "legal" questions, appeals could be carried from the Security Council to the International Court of Justice, to be decided according to existing or improved rules for that body. The Security Council itself could be given the necessary function of deciding which vetoed questions were (a) "political" and (b) "legal." This could be done by the vote of any seven of the eleven members of the Security Council, as they now determine other "procedural" questions.

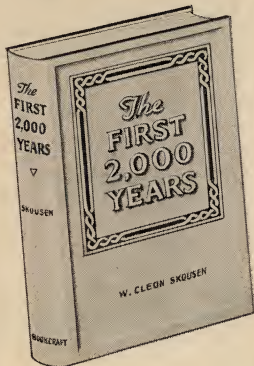
The foregoing formula represents some general views based on years of concentrated study and attack on the field of political science. As you consider questions of "government in transition"

(Concluded on page 1006)

¹See THE IMPROVEMENT ERA, November 1953, p. 814.

THE IMPROVEMENT ERA

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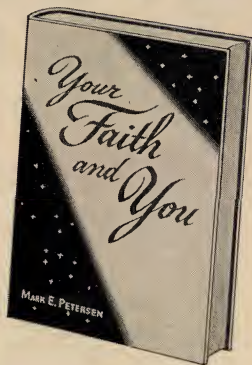
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Between the covers of Dr. Hunter's book are sparkling expressions of faith and good works as advanced by L.D.S. general authorities during conference sessions over the past five years. This book will furnish you with a treasure of knowledge and advice concerning Church doctrine. A welcome gift for discerning people. **\$1.00**

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The Editor's Page

At this Christmastide President David O. McKay 905

Church Features

Your Question—The Marriage of Abraham, Joseph, and Moses to Egyptian Women	Joseph Fielding Smith	906	
Hugh B. Brown, Assistant to the Council of the Twelve	Sidney B. Sperry	914	
Marion Duff Hanks, of the First Council of the Seventy		915	
New Approaches to Book of Mormon Study—II	Hugh Nibley	919	
General Conference Section:			
The General Authorities		920	
"The Kingdom of God or Catastrophe," World Choice			
	President David O. McKay	922	
The Church and Human Relations	President Stephen L. Richards	926	
Our Great Responsibilities	President J. Reuben Clark, Jr.	929	
Our Advocate and Our Mediator	President Joseph Fielding Smith	931	
General Conference Index	893	Boards	897
Church Bookrack	894	Willamette Stake Goes Camping	902
The Church Moves On	896	Melchizedek Priesthood	993
New Appointees to MIA General		Presiding Bishopric's Page	994

Special Features

Christmas Is for Children	Pauline French Stacy	908	
Christmas Among the Navajos	Robert L. Walker	909	
Children's Books		911	
The Spoken Word from Temple Square	Richard L. Evans	980, 988, 1004	
Exploring the Universe, Franklin S. Harris, Jr.	889	Business of Government, G. Homer Durham	890
These Times, The Unfinished		Your Page and Ours	1008
Today's Family			
Fern Taggart's Christmas Favorites	996	Holiday Nuggets, Marion Ullmark	1001
Handy Hints	999	How to Color Homemade Candles, Evelyn Witter	1002
Gay Christmas Wrappings	1000		

Stories, Poetry

No Christmas Spirit		Alta Higbee Jacobsen	907
"Unto the Least—" Conclusion		Elsie C. Carroll	912
"Let Nothing You Dismay"		Estelle Webb Thomas	916
Frontispiece, "Christ Consoling the Oppressed"	903	Treasure, G. D. Gleason	958
Poetry Page	904	Prayer, Lalia M. Thornton	964
Child's Heaven, Alice Hoey Shaffer	918	"Choose You This Day," Hilma T. Brinkerhoff	1004
Be Merry, Catherine E. Berry	949	All Little Things, Lael W. Hill	1008

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The Cover

"Jesus the Friend of Children," a full-color reproduction of Kirchbach's painting serves as the cover for THE IMPROVEMENT ERA at this Christmas season. The photograph is from Camera Click.



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THE IMPROVEMENT ERA

GENERAL CONFERENCE INDEX

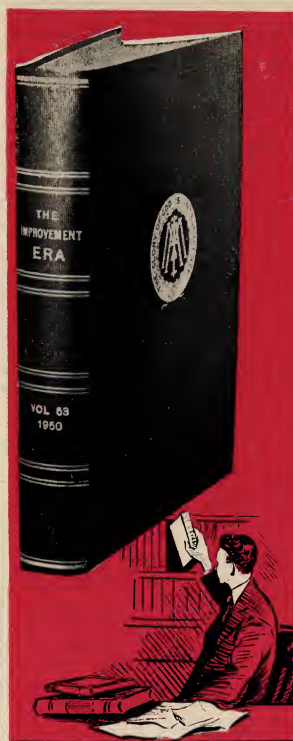
Speakers

Bennion, Adam S.	966	Morris, George Q.	960
Benson, Ezra Taft	970	McConkie, Bruce R.	972
Buehner, Carl W.	950	McKay, David O.	922, 978
Christiansen, ElRay L.	974	McKay, Thomas E.	943
Clark, J. Reuben, Jr.	929	Richards, Stephen L.	926
Cowley, Matthew	962	Romney, Marion G.	942
Evans, Richard L.	976	Smith, Eldred G.	940
Hanks, Marion D.	976	Smith, Joseph Fielding	931
Hunter, Milton R.	946	Sonne, Alma	941
Isaacson, Thorpe B.	939	Stapley, Delbert L.	958
Ivins, Antoine R.	945	Wirthlin, Joseph L.	932
Kimball, Spencer W.	948	Young, Clifford E.	935
Kirkham, Oscar A.	947	Young, Levi Edgar	952
Lee, Harold B.	937	Young S. Dilworth	934
Longden, John	954		

Sermon Subjects

America	970	Money	948
Atonement	942	Music	943
Church	932	Prayer	962
Church Growth	922	Pre-Existence	929
Church Membership	945	Sabbath Day	939, 948
Church Schools	922	Selective Service	926
Church Standards	978	Seventies	952
Earth Life	929, 947	Temple Construction	922
Faith	972, 976	Temple Marriage	940, 974
Filthy Lucre	948	Testimonies	941, 950, 976
Home	970, 978	Youth	922, 947
Human Relationships	926		
Idlers	939, 948		
Jesus Christ	931, 932, 937, 942, 958, 966		
Kingdom of God	960		
Laborers	939		
Missionaries	922, 934, 935, 943, 954		

NOTE: Elder Henry D. Moyle of the Council of the Twelve addressed the "Church of the Air" audience of the Columbia Broadcasting System on conference Sunday morning. His sermon is scheduled for another issue of THE IMPROVEMENT ERA. Elders Mark E. Petersen and LeGrand Richards of the Council of the Twelve addressed the priesthood session, and their sermons will appear in the *Conference Report*. Elder Hugh B. Brown was in Canada when he was sustained, and did not come to Salt Lake City to address the conference.



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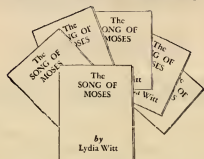
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(Joseph Fielding Smith. Deseret Book Company, Salt Lake City. 1953. 2 vols. 1000 pages. \$7.50.)

THIS compilation by President Joseph Fielding Smith has brought together in permanent form the lesson commentaries on the six-volume *Documentary History of the Church* as studied by the Melchizedek Priesthood quorums from 1947 through 1950.

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YOUR FAITH AND YOU

(Mark E. Petersen. Bookcraft, Salt Lake City. 317 pages. \$3.00.)

FOR many years Mark E. Petersen has contributed a variety of solid and satisfying unsigned editorials to the "Church Section" of *The Deseret News*, many of which now appear in book form, attractively published and well printed under the title *Your Faith and You*.

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This book, with its 317 pages of short selections, will not only be given widely, but also will be widely read and referred to frequently.—R. L. E.

THE CHALLENGE OF OUR TIMES

(W. Cleon Skousen. Bookcraft, Salt Lake City. 1953. 167 pages. \$2.00.)

THIS book is the outgrowth of a series of addresses presented over KSL during the latter part of 1952 and the first weeks of 1953 as the traditional Sunday evening broadcast of the Church. Some of the discussion topics in the twenty-five short, thought-provoking chapters are: Is There a Message from God for People Today? What are the Principal Stumbling Blocks to Faith in Modern Times? Where did the Book of Genesis Come From? How Old is the Gospel of Jesus Christ? What is

the Purpose of Life? The author, a popular speaker and writer in Church and secular groups, is currently a member of the faculty of Brigham Young University.—D. L. G.

STORY GEMS

(Compiled by Albert L. Zobell, Jr. Bookcraft, Salt Lake City. 1953. 119 pages. \$1.00.)

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—D. L. G.

JESUS HIS LIFE AND TEACHINGS
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FROM a lifetime of experience in teaching and study, Dr. West brings to this study of the Master Teacher the rare insight that serves to make this book a must in the library of every Latter-day Saint. In addition to the text, which is exceptionally well executed, the book has reproductions in color of some of the classic pictures dealing with Jesus' life.

Throughout the book the author makes practical application of Jesus' great messages to mankind. *Jesus, His Life and Teachings* is a penetrating study of the Savior, from whom we received our name and doctrine.—M. C. J.

THE FIRST 2000 YEARS

(W. Cleon Skousen. Bookcraft, Salt Lake City. 1953. 401 pages. \$3.25.)

THIS approach to the first two thousand years, which the Prophet Joseph Smith stated are so important to a complete understanding of our Church, is a keen analysis of conditions and events which shaped the destiny of the primitive Church. The author points up the material by the use of provocative questions and problems which cannot help making the book more meaningful and the reading more intelligent.

This is a book that will prove invaluable from the first reading to the last because of the integrity with which the author has approached and developed his subject.—M. C. J.

GOSPEL SERMONETTES

(Compiled by Milton R. Hunter. Bookcraft, Salt Lake City. 1953. 120 pages. \$1.00.)

THE need for faith, for morality, for maintenance of the home, is as pressing today as it ever has been. These,
(Concluded on page 1006)

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

September 1953

8 THE First Presidency advised the Presiding Bishopric concerning the showing of films at sacrament meeting: "... we point out that there may be justification in differentiating between the sacrament meeting and other Sunday gatherings of the Saints in the matter of using picture films. We regard the sacrament meeting as being so definitely defined in its purpose that it would be inconsistent with its primary objectives to utilize any of the time of that meeting for the showing of films, however much might be claimed for their instructive and inspirational values."

13 PRESIDENT Antoine R. Ivins of the First Council of the Seventy dedicated the chapel of the Jamestown Ward, Shelley (Idaho) Stake.

Presiding Bishop Joseph L. Wirthlin dedicated the chapel of the Lewiston Third Ward, Benson (Utah) Stake.

14 STAKE presidents of the Salt Lake City area inspected the Desert Coal Mine of the Church welfare program at Orangeville, Utah. Appropriate meetings of a religious nature were held in the mine under the direction of the First Presidency of the Church.

18 PRESIDENT David O. McKay addressed a faculty workshop meeting at Brigham Young University. Other speakers at the four-day institute included Elders Harold B. Lee and Adam S. Bennion of the Council of the Twelve.

19 THE appointment of Mrs. Ruth Horsley Chadwick as an associate editor of *The Children's Friend* was announced. Miss Mary Jack continues also as an associate editor, a position she has held for many years.

20 A SOLEMN ASSEMBLY was held in the assembly room of the Logan Temple under the direction of the First Presidency. The General Authorities of the Church were excused from their quarterly stake conference assignments in order to attend. Invited to attend this meeting from the Logan Temple district were the following: stake presidents and counselors; members of high councils, high priests' quorums; presidents; bishops and counselors; stake

patriarchs, presidents of seventies' quorums; presidents of elders' quorums; stake mission presidents, and institute and seminary teachers of that area.

22 THE annual "Meet Me at Mutual" night was held throughout the Church.

23 UNITED STATES SENATOR Wallace F. Bennett announced that the veterans' administration had ruled that Korean war veterans who wish to interrupt their education to serve as missionaries for the Church may now do so without losing their GI rights. The veteran actually must begin his education within two years after his release from military service. At any time thereafter he may withdraw from his educational pursuits to serve as a missionary without losing his GI rights. He must, however, complete his education within the seven-year statutory limit.

26 THE First Presidency announced the appointment of Elder and Mrs. A. Merlin Steed, prominent southern California Church workers, as directors of the Bureau of Information at the Hill Cumorah, Palmyra, New York. They succeed Elder and Mrs. George Collard who have served for the past two years.

The First presidency announced the appointment of Elder Kenneth B. Dyer to preside over the West German Mission, succeeding President Edwin Q. Cannon. President Dyer, a member of the Bonneville (Salt Lake City) Stake high council, filled a mission in Switzerland and Germany from 1928 to 1931. He has served as group leader of the high priests in the Douglas Ward, Bonneville Stake, MIA stake superintendent in the Hillside (Salt Lake City) Stake, a member of the bishopric of the Burlingame Ward, San Francisco Stake, and clerk of the Queens Ward, New York Stake. To the mission field with him will go Mrs. Dyer and their two children.

The First Presidency announced the appointment of Elder Harold L. Gregory as president of the East German Mission, succeeding President Arthur A. Claus. President Gregory, a member of the Davis (Utah) Stake committee for senior members of the Aaronic Priesthood, is going to Germany for the

third time. The first time was as a sergeant in the infantry during World War II, and the second time as a missionary to East Germany, where he served as the mission secretary. Accompanying him on this assignment will be Mrs. Gregory and their small daughter.

27 BISHOP Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Timpanogos Ward, Sharon (Utah) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Vancouver Ward, Columbia River (Oregon-Washington) Stake.

Elder George Q. Morris, Assistant to the Council of the Twelve, dedicated the chapel of the Wilford Ward, Yellowstone (Idaho) Stake.

28 FALL classes, under the direction of the general Church music committee, began for choristers and organists of the Salt Lake City area.

30 THE annual conference of the Relief Societies of the Church began. It was a day of departmental sessions, with a reception held in the evening.

October 1953

1 RELIEF SOCIETY conference continued with departmental meetings and a general session.

Ground was broken by President David O. McKay for the new Relief Society building on North Main Street.

2 THE one hundred twenty-fourth semi-annual conference opened on Temple Square in Salt Lake City. The conference was broadcast over KSL and telecast over KSL-TV, and parts or all of it was broadcast over the following stations: KSUB, Cedar City; KSVG, Richfield; KVNUI, Logan; KJAM, Vernal, all in Utah. KRXX, Rexburg; KJRL, Pocatello; KID, Idaho Falls; KGEM, Boise, all in Idaho. KTYL, Mesa; KVNC, Winslow, both in Arizona and by transcription. KELY, Ely, Nevada; KEXO, Grand Junction, Colorado; KBIO, Burley, Idaho; KBLA, North Hollywood; KCSB, San Bernardino; KEEN, San Jose; KSBR, San Bruno;

(Concluded on page 900)

THE IMPROVEMENT ERA

APPOINTEES TO THE M.I.A. GENERAL BOARDS

TWO NEW members have been called to the general boards of the Mutual Improvement Associations. They are Mrs. Grace Cheever Milner of Provo, Utah, and Dr. Keith M. Engar of Salt Lake City.

Mrs. Milner once filled a mission to California where she served as corresponding secretary to President Joseph W. McMurrin. After returning to Provo, she was assigned to labor in the ward MIA, and later served as activity counselor in the Utah Stake YWMA presidency. She then became president of the Utah Stake YWMA, where she served for five years.

Then she returned again to ward activity, where she was Gleaner leader for four years, becoming president of the Provo Stake YWMA for five years. At the time the program for LDS girls was instituted under the direction of the Presiding Bishopric, Mrs. Milner was named stake chairman and held this position until it was combined with that of the YWMA. For nine years she served as chairman of the MIA Girls Canyon Home, during the time it was constructed and placed in operation. She has been treasurer of the council operating the home since that time.

Mrs. Milner is the wife of Elder Arnel S. Milner.

Dr. Engar has, for a number of years, been associated in the radio and television industry. At the present time he is assistant professor of speech and associate director of the University Theater, University of Utah. He has had wide experience in Church activities. He was a member of the Sunday School superintendency in Minneapolis while he

(Concluded on page 1002)



Grace C. Milner
DECEMBER 1953

Keith M. Engar

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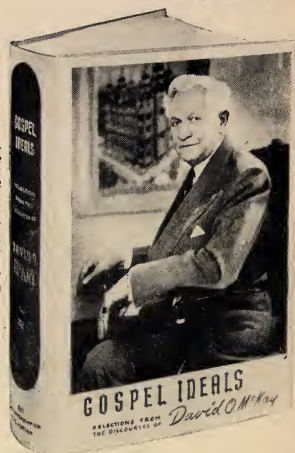
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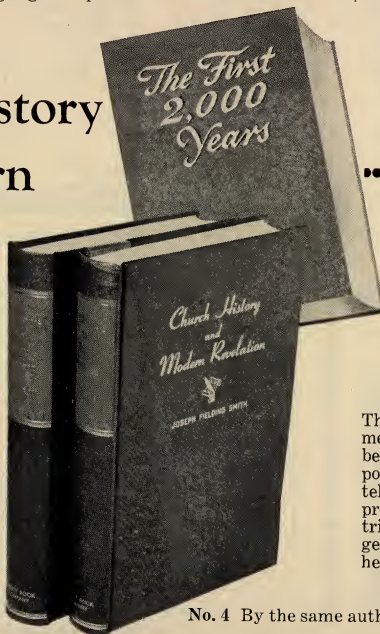
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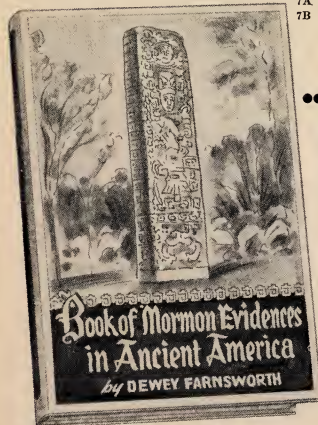
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THE CHURCH MOVES ON

(Concluded from page 896)

KRON, San Francisco, all in California; KRSC, Seattle; KYAK, Yakima; KALE, Richland; KELS, Kelso, all in Washington; KPAM, Portland; KWRC, Pendleton; KWIN, Ashland; KCTG, Cottage Grove; KGAL, Lebanon, all in Oregon. For the first time in history, a conference session was telecast outside of the KSL-TV viewing area as the Sunday morning, October 4, session, was telecast by KNXT, Los Angeles; KGO-TV, San Francisco; KPTV, Portland; and KTNT, Tacoma.

A meeting for Melchizedek Priesthood class instructors was held in the Assembly Hall on Temple Square.

The Presiding Bishopric held a session in the Salt Lake Tabernacle for bishops and their counselors, members of stake and ward committees for the Aaronic Priesthood under 21, and for senior members of the Aaronic Priesthood, including high councilmen in charge of these programs. Stake presidencies and high councilmen were invited to be in attendance also.

Groups of returned missionaries and servicemen held their semi-annual reunions.

3 AN EARLY morning Church welfare meeting was held in the Assembly Hall.

General conference sessions continued in the Tabernacle.

Priesthood meeting convened in the Tabernacle and adjacent buildings. Proceedings of that meeting were carried by direct wire to assemblies of priesthood members in Logan and Provo. The announced attendance of all groups was 16,173.

Groups of returned missionaries and servicemen held their semi-annual reunions.

4 ELDER Henry D. Moyle addressed the "Church of the Air" of the Columbia Broadcasting System radio network. Elder Moyle spoke to the subject: "Choose You This Day Whom Ye Will Serve."

This was the concluding day of the 124th semi-annual general conference of the Church.

Elder Richard L. Evans, a member of the First Council of the Seventy since October 1938, was sustained as a member of the Council of the Twelve, filling a vacancy in that quorum occasioned by the passing of Elder Albert E. Bowen.

Elder Hugh B. Brown was sustained as an Assistant to the Council of the Twelve.

Elder Marion D. Hanks was sustained a member of the First Council of the Seventy.

"Teach One Another the Doctrine of the Kingdom" was the theme of the conference of the Deseret Sunday School Union held in the Salt Lake Tabernacle. Here Elder Adam S. Bennion of the Council of the Twelve and President David O. McKay were speakers.

8 ELDER Richard L. Evans was ordained an Apostle by President David O. McKay.

10 THE appointments of Mrs. Grace Cheever Milner and Dr. Keith M. Engar to positions on the general boards of the Mutual Improvement Associations were announced.

11 HOUSTON STAKE, organized from portions of the Texas-Louisiana Mission, with Dr. Jack Byron Trunnell sustained as president, and Elders Virgil Albert James and Roland C. Bremer as counselors. New wards, with their bishops, are: Austin Ward, Bishop Leroy A. Watson; Baytown Ward, Bishop Howard E. Brunson; Beaumont Ward, Bishop A. G. Stout; San Antonio Ward, Bishop John E. Coles; Williamson ward, Bishop John Elbert Tucker; Houston First Ward, Bishop Marion H. Gibbons; Houston Second Ward, Bishop Edward M. Stone. Branches and their presidents are: Bryan Branch, President John B. Page; Galveston Branch, President Keith M. Taylor; Jacinto City Branch, President Ellsworth Rickers; Orange Branch, President E. C. Stockton; Lake Charles (Louisiana) Branch, President Edward Aucoin; Port Arthur Branch, President Alfred Cheshire; and Velasco Branch, President Bryan Ellis. The stake—the 209th now functioning in the Church—has a membership of approximately thirty-nine hundred. The stake was organized under the direction of Elders Mark E. Petersen and Delbert L. Stapley of the Council of the Twelve.

13 ELDER Marion Duff Hanks was set apart as a member of the First Council of the Seventy.

14 ELDER Harold B. Lee of the Council of the Twelve dedicated the building of the LDS Institute of Religion, near the University of Alberta campus at Edmonton, Alberta, Canada.

17 PRESIDENT Junius Mark Sorensen of the Danish Mission dedicated the chapel of the Odense Branch in Denmark.

It was announced by General Superintendent Elbert R. Curtis and General President Bertha S. Reeder of the Mutual Improvement Associations that steps

are now being taken to perfect the organization of the MIA along division lines to give further growth and impetus to festival and activity programs.

18 PRESIDENT David O. McKay dedicated the chapel of the Douglas Ward, Bonneville (Salt Lake City) Stake.

Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Challis Ward, Salmon River (Idaho) Stake.

Salmon River Stake organized from portions of the Lost River (Idaho) Stake. With a membership of approximately fifteen hundred, the stake contains the Challis, Salmon River First, Salmon River Second, and Lemhi wards and the Leadore Branch. Elder Heber Earl Stokes sustained as president of the stake with Elders Harold C. Haven and Edward H. Corbett sustained as his counselors. Lost River Stake, with a membership of approximately two thousand, now consists of Arco, Leslie, Lost River, Mackay, and Moore wards. The presidency of the stake, President J. Cleve Hanse and Elders James F. Jones and J. Burns Beal, his counselors, continue unchanged in their callings. Salmon River Stake was organized under the direction of Elder Harold B. Lee of the Council of the Twelve and Presiding Bishop Joseph L. Wirthlin.

Elder Howard Packham, formerly second counselor, sustained as first counselor in the Blackfoot (Idaho) Stake presidency, succeeding Elder Ensign B. Call. Elder Lawrence T. Lambert sustained as second counselor. Stake President Parley A. Arave is president of this stake.

Elder Theodore M. Peterson sustained as second counselor in the St. George (Utah) Stake presidency, succeeding Elder Ellvert H. Himes.

20 ELDER Hugh B. Brown was set apart as an Assistant to the Council of the Twelve by the First Presidency.

21 "GREAT TEACHINGS OF THE BOOK OF MORMON," a series of lessons dealing with that volume of scripture, began in Salt Lake City. Directing the course is Elder William E. Berrett, vice president of Brigham Young University in charge of religious education for the Church.

22 HIGH winds blew down two of the walls of the recreation hall of the Mound Fort Ward, Farr West (Utah) Stake. Damage to the building, under construction, was estimated at between seven and ten thousand dollars.



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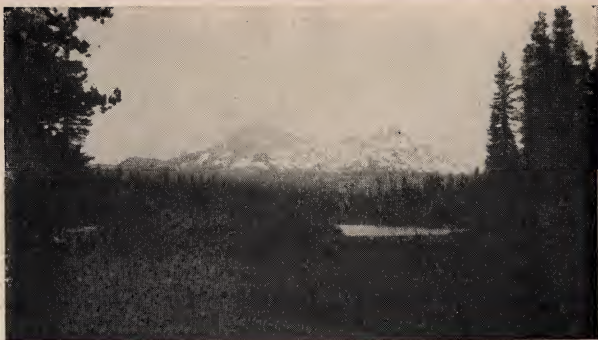
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Three Sisters Mountains, seen from the summer camp on Lake Scott.

WILLAMETTE STAKE GOES CAMPING

FOR eight glorious days last summer, the leaders of Willamette (Oregon) Stake joined their youths at summer camp on Lake Scott, at the foot of the Three Sisters Mountains, some seventy-five miles from the stake center at Eugene, Oregon.

Twenty cars filled with girls, representing nine of the stakes' wards and branches, arrived Saturday to spend their four days in this camp and to participate in what was to be an outdoor program. That afternoon was divided into periods for handicrafts, under the direction of Sister Juanita Allen; swimming, directed by Sister Idell B. Lee, stake YWMA president; and sports, under the direction of Sister Georgia Lauritzen.

The girls did their own cooking as they enjoyed themselves at supper as ward and branch units, but at the

fireside held immediately thereafter, by group singing and other activities, they learned that there were really no ward nor branch boundaries at the camp, but instead they were members of the Willamette Stake of the Church of Jesus Christ of Latter-day Saints.

During the planning stage, the officers of the MIA stake board feared they had a problem in keeping the Sabbath day holy while at camp. This proved not to be the case, as being up among unspoiled nature added to, rather than detracting from, the reverence of the occasion. Before the Sunday School hour there was time for many to get acquainted with each other. Ninety-seven persons were seated on blankets "Indian fashion" on the ground as Elder Stanley Farr of the stake Sunday

(Concluded on page 1006)



Springfield Ward girls—winners of sportsmanship trophy.

THE IMPROVEMENT ERA

"Come unto me, all ye that labour and are heavy laden,
and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek
and lowly in heart: and ye shall find rest unto your souls."

(Matthew 11:28-29.)

—Photo by Camera Clix



Christ Consoling the Oppressed"



THE BRIMMING HEART

By Margery S. Stewart

INTO Thy hands we place ourselves this day,
For we need wisdom not of mortal minds.
We need a love no thought of self can sway
And vision that no greed nor hate can bind.
We love America, her very name
Brings essence of a thousand hills in spring,
Cities and men. We have learned to tame
The tumult in us. It may be wrong to bring
The studied quietness when the flying stars
And stripes arrest our eyes, to hold back
Tears. But they are there. No bars
Can keep our love away. There is no lack
Of hunger in us for the best, but we know
Only as thou rulest can America grow.

CRY CHRISTMAS

By Beulah Huish Sadlier

IT is not new—this agate haze of winter twilight
After snow—
The frightening silence yielding
"Peace, good will toward men"—
Alone, I walk the whitened, padded carpet
of the earth.
The moon, illumined by the yellow circle
round its head
Keeps company with the Venus star—
And there is dread that when I reach the
marketplace
I will not see in any face the eyes of Him
on whom
The star shone bright.
The bells will ring—but only in the carol
singing child
Shall there be gentle tone like his.
If in all package-laden arms there is one
taken
That resembles Him—then I shall weep.
O cry of man—O cry of God!
Thy children have gone far from Bethle-
hem's sight:
Remove the tinsel—make the world divinely
conscious
Of thy might.

JACK FROST: ANTI-MODERN

By Maryhale Woolsey

HE USED to sketch lush jungle scenes
Upon our winter windowpanes;
How well remembered are those ferns
And flowers and sparkling grasses!

But now, though every garden wears
His gifts as in those other years,
And lace-edge calling cards assure
That still the artist passes—

Disdaining modern comfort, he
Denies my house his artistry—
And lets the morning stare at me
Through bleak and empty glasses.

MEMO FOR DECEMBER 25

By Elinor Lennen

BETTER than keeping Christmas
For heart's or hearth's glad day
Of caroling and feasting,
Is giving it away!

904

BEST GIFT

By Elaine V. Emans

IF I MIGHT bear you but a single gift,
It would not be good laughter, though its
cheer
Be meat to you, nor music that can lift
Your heart above the commonplace and
drear.
It would not be the gift of beauty, though
Something in you must surely die without it,
Nor even love, my very dear, who know
In your adoring heart so much about it.

I should not say, if it were mine to choose,
"Here is a shining store of happiness
To revel in, to scatter, and to use"—
But, like a benediction that would bless
You gently and completely, I would give
You peace to move in, long as you should
live.

CHRISTMAS GREETINGS

By Lamont Johnson

CHRISTMAS should bring happy times—
Lights and mistletoe.
Every man should have a girl;
Every girl a beau.
Every home should glisten with
Gifts and candlelight;
Hearts should glow with harmony—
Warm and glad and light.

Christmas doesn't quite turn out
Always as we pray.
Some are lonely, some are sad,
Some are far away.
Therefore stretch the spirit out,
Make its bright good cheer
Overflow through days ahead . . .
Through the whole New Year.



BOYS AND WINTER

By Pauline Havard

ASK ANY boy why winter is his comrade.
For answer, see the frozen lake or pond
Where skaters are; or watch boys throwing
snowballs,
A dubious sport of which all boys are fond.
At dusk they'll hurry home, their cheeks
like lanterns;
They will be hungry, as only boys can be
Who have skated and sleighed and run in
the tingling cold,
Seeking the winter's male society,
His proffered friendship, brusque and man-
to-man;
And boys respond—as only boyhood can!

CHRISTMAS DINNER

By Ethel Peak

A WHIFF of nutmeg,
Cinnamon, and clove,
Of sage and turkey
In the kitchen stove;

A well-laid table—
Silver polished bright,
Waiting the moment
Soft in candlelight;

What is on the platter
Matters not at all
When it is the heart
That keeps the festival!

THE MEANING OF CHRISTMAS

By Bernice Ames

CHRISTMAS isn't a holly wreath
Or ribboned packages beneath
The apron of a fragrant pine.

Christmas isn't candlelight
Or carols in the snow-soft night
When stars lean near the trees to shine.

Christmas isn't the color red,
But all the kind things you have said,
For every warm and friendly deed
Is blossoming of Christmas seed.

TREASURE TROVE

By Margaret O. Slicer

WHAT shall I say to him who came in
May,
His small hands full of yellow daffodils
And violets from the nearby meadow hills
Falling from his arms in bright array?
He begged me then to put them all away
And keep them safe. So I took every one
That once had nodded in the morning sun
And pressed them in a book. Another day
In fall he brought me leaves all red and
gold.
"Keep these," he said, and they went with
the flowers.
But now look what his chubby fingers hold,
The work of several chilly winter hours.
What shall I say? Eight small snowballs
he brings
For me to put with all the other things.

STAR-FLOWERS

By Elizabeth Reeves Humphreys

ON a sparkling, wintry night
A galaxy of stars took flight,
And when they wished to pause for rest,
They settled on the earth's sweet breast.

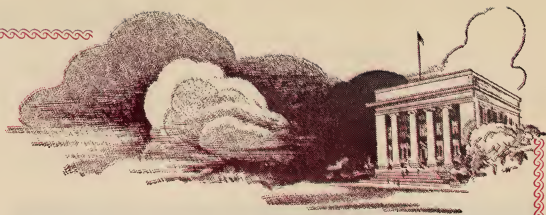
They fell asleep until the sun
In springtime touched them, one by one,
And in those quickened, living hours
Changed them into starry flowers.

COLD CHISELER

By John Nixon, Jr.

SCULPTORS who whittle stone and timber
Are amateurs beside December
Who, with no sharper tools than breezes,
Fashions incomparable friezes
And spires and busts from hardened rain-
fall.
(In retrospect, how very plain fall
And all the other seasons!) Never
Was there another sculptor clever
Enough to use the wind to chisel
Such miracles from frozen drizzle.

THE IMPROVEMENT ERA



At This Christmastide...

by President David O. McKay

AT THIS Christmastide, I would cite a few words from one of the strongest testimonies to the divinity of the mission of Jesus the Christ that we have in sacred literature:

Peter and John had the previous day passed by a lame man who had sat at the temple from his youth and who sought alms from those who went into the temple to worship. You remember that Peter answered his pleadings by saying: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.)

Later, as these Apostles of the Lord Jesus Christ were bearing testimony of his divinity in Solomon's Court, they were arrested and put in hold until the next day when they were brought before the council; and as they stood before their accusers, this is what Peter said:

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:9-12.)

That is my testimony to Israel and to the world today: "... there is none other name under heaven given among men, whereby we must be

saved." And today it is our duty to preach Christ and him crucified and to declare to all the world that he is indeed the chief cornerstone, that through him, and by him, and only by obedience to his principles, can we have that peace, happiness, contentment, and prosperity in the world for which we are all longing and praying.

The mission of the Church of Jesus Christ of Latter-day Saints is to prepare the way for the final establishment of the kingdom of God on earth. The living Christ is its head. The gospel is our anchor. The principles of the gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly. When the light is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him.

At this Christmastide I leave this witness with you: that there is only one name given under heaven whereby the principles of righteousness, of peace, of contentment, of eternal life can be established among men, and that name is Jesus the Christ, the Redeemer of the world. I know he is our Savior. I know the world must accept him. They must sooner or later bow before him as the King of kings and Lord of lords.

May God help us to be true to him, help us to bear testimony to the world by our acts, by gentleness, charity, love, by service to one another and to the world, that we know that he has revealed to men in this dispensation the truth that God lives, that his Son is the Redeemer of the world and that the gospel is the eternal plan of salvation.

May each Christmas find the members of the

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

Church truer, purer, and nobler than the last, that they with minds and hearts united may hasten the day when "the Lord will bless his people with peace," (Ps. 29:11) and they may "lift up an ensign of peace, and make a proclamation of

peace unto the ends of the earth." (D. & C. 105:39.)

May God's peace abide in your hearts and in the hearts of people everywhere as they draw near to him in prayer, supplication, humility, and praise at this Christmastide.

Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

THE MARRIAGE OF ABRAHAM, JOSEPH, AND MOSES TO EGYPTIAN WOMEN

Question:

We were discussing in our Sunday School, and it seemed to be the general opinion that Hagar, being an Egyptian, had Negro blood. I was of the opinion Abraham would not take a wife with Negro blood, and I thought the Egyptians were of the white race, but a leading brother was present, and he stated that Ishmael could not hold the priesthood, and it was on account of Negro blood. There is also an account of Joseph and Moses marrying Egyptian women. It did not seem to affect their standing in the priesthood, and I thought they also must have been of the white race. Will you kindly straighten us on this matter?

Answer:

IF ABRAHAM, JOSEPH, AND MOSES had married Negro wives their descendants would have been denied the priesthood according to the word of the Lord to Abraham. (See Abraham 1:21-27.) Had such a thing happened the Lord would not have called Israel as a chosen people, neither would he have chosen the Prophet Joseph Smith and given him the keys of authority for the Dispensation of the Fullness of Times, as he was a descendant of Joseph and of Abraham.

For many years preceding the time of Abraham the descendants of Egyptus occupied and governed in Egypt. They extended their dominion into the land of Canaan and oppressed the people, but the time came when the people of Asia, who were of the Semitic race, rebelled and made war on the Egyptians and conquered the country,

driving the original inhabitants farther south and up the Nile. These Semitic people known as Hyksos, or shepherds, for they had many flocks and herds, were in possession of the land of Egypt for many years before the time of Abraham. Their rule lasted for some five hundred years, and they were in possession of the land when Joseph was taken into Egypt. It was a Hyksos king who befriended Joseph and who was friendly with Abraham and Isaac. While these people occupied the land of Egypt, they were called Egyptians, although they were relatives of Abraham and Joseph, being descendants of Shem, the condition being similar to the early settlers in the United States. Most of these settlers were English, but after the Revolutionary War they were known as Americans, and all who come to this land from England, Germany, Scandinavia, and other countries, who become citizens are called Americans.

The wife of Joseph was Asenath, daughter of Poti-pherah, the high priest of On. Dr. A. H. Sayce, an English scholar and archaeologist, states that the name of this priest means "the gift of the sun-god," and the name Asenath probably is not Egyptian. He further says Egyptian law prevented the marriage of Joseph with the daughter of the king as "None but those of the royal blood of Egypt might marry one of the solar race. But the priestly head of the state religion ranked next to the Pharaoh, and in marrying his daughter, therefore, Joseph was taken into the very heart of the royal circle. It placed him at once on a footing of equality with the highest nobles of Egypt." (*Joseph and The Land of Egypt*, p. 62.)

So Abraham, Joseph, and Moses married women of their own race, and we need have no worry over our lineage, because we are of that same race.

Joseph Fielding Smith

No Christmas Spirit

by Alta Higbee Jacobsen



The great-aunts looked at the silent faces before them, heads erect, eyes shining. . . .

THEY never get anything for Christmas," Great Aunt Martha said. "I don't see how John can be so stingy with his family."

"But on their birthdays" Great Aunt Alice mused; "on their birthdays they get such wonderful gifts. I wonder why it is? Do you think it's because they have no Christmas spirit? Even the children do not give gifts to one another. It's very strange indeed."

"And when you say anything to them about it they all shut up just like clams," Great Aunt Martha

added, "that is, all but the littlest one. And my! how her eyes light up and shine when you mention Christmas presents. You'd actually think she was happy over Christmas, even without presents."

"There's something queer goes on in that house all right, and all these years since Clara died, too. I think we ought to speak to John about it. Let's go over there now."

The littlest one, who had entered through the front door in time to hear their conversation, slipped away quickly, unnoticed. She hurried

home. It wouldn't do to let Great Aunt Martha and Great Aunt Alice get there before she did.

"Daddy!" she cried as she slammed through the door. "Daddy, and Margie and Jim! Quick, hide the presents. Great aunts Martha and Alice are coming to see if we haven't any Christmas spirit."

"We can't let them find out!" big brother Jim exclaimed, grabbing an armload of half-wrapped gifts and heading for the stairs. "Margie, bring the paper! Dad, get the string!"

Minutes later, excited and breathless, they viewed the more orderly living room, void of any sign of presents. A gaily trimmed tree stood in the corner. Each grinned at the other, and the littlest one laughed with sheer delight.

"Now, remember" Dad said, "we mustn't let them know. The Savior said we must not do our good deeds to be seen of men. They must not guess that each year we hunt up some needy family and give them a complete merry Christmas. On our birthdays we receive gifts, but Christmas is to celebrate the Savior's birthday and so we give our gifts to him—by helping those in need. He has said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' And since we celebrate this as his birthday, we give our presents to him by helping those in need."

"That's right, Dad!" they all chorused just before the great-aunts came in.

"Now, John," Great Aunt Martha said with determination, "we want to know why you don't have the Christmas spirit in your home. We feel it's our duty to speak to you about it."

The great aunts looked at the silent faces before them, the heads erect, eyes shining, mouths tightly closed, and threw up their hands in despair.

"You know," Great Aunt Alice said as they were walking home, "I had more of a feeling of the Christmas spirit in that house than I have ever felt anywhere before."

"It's very queer," Great Aunt Martha said, puzzled, "very queer."

CHRISTMAS is for CHILDREN

by Pauline French Stacy

ASK YOUR child what his favorite day of the year is. If he is anything like my youngsters, his bright little eyes will light up like a pair of twinkling stars as with a smile he answers, "Christmas!"

Do you blame him? He can count all the Christmases he remembers on his own fingers. How new the big green wreath tied with gay red bow looks on the front door; how fragrant the tree in the living room, the goodies taking shape in the kitchen; how mysterious the packages stowed away in bedroom closets.

Christmas time is the busiest part of the year, and it should be the happiest. But how near your family

comes to ringing the bell this jingle-bell season, Mother, is up to you.

From toddler to teen-ager, our youngsters welcome the opportunity to take active part in all that is going on. They like to be busy and they need to be busy, not only for our peace of mind but also for their own proper development.

If the children's Christmas at your house has been a passive rather than active one, then perhaps this will provide the recipe for a much-needed change.

First off, let your house ring with song. If Daughter plays the piano, buy plenty of sheet music within the range of her ability. And if she

skips a few notes here and there, so what! The most important thing is not to dim the song in her heart. If you have a phonograph, buy Christmas records—brightly colored, unbreakable plastic ones for the tots; traditional tunes in the newest song-styles for the late teen-agers. Sing with the radio if you must, or without musical accompaniment at all, but do sing. Encourage the family to sing together. Not being able to read a note or carry a tune is no excuse: That your heart swells with Christmas spirit is the important thing. And having plenty of copies of words and music to all the well-known Christmas songs will help.

At the age of two, my precocious niece can recite "Twas the Night before Christmas." My own daughter is content to hear it read; and of course if I try to cut corners by skipping a word here and there, she is quick to point it out. While there's nothing wrong with Santa Claus, we should not overlook the real story of Christmas, which is found in the Bible, in the second chapter of Luke, beginning with the eighth verse.

Older children will long remember an afternoon or evening spent in reading Dickens' *A Christmas Carol* themselves. Let them invite a few friends to share the reading; and ply them with popcorn, candied apples, or whatever other simple refreshment they like.

When it comes to the children's making ornaments, it is the know-how that counts. They will probably bring one-of-a-kind decorations from school, and you may want to buy construction paper at your stationery store so that they can make an effective

(Continued on page 982)



"The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads."



Little Tommy Nez climbed upon the seat with his father as his two sisters climbed in the back . . . and curled up in their blankets by their mother, preparing themselves for the five-mile ride to the store.

Christmas among the Navajos

by Robert L. Walker

THE WIND rushed through the valley flats and up the hilltops, around the ancient rocks carved and sculptured by the heavy winds and numerous storms from long ago. Some resemble definite objects while others stand ghost-like on the side-hills or in the valley below. In a soft, yet exciting way it caresses the inhabitants of the Navajo wasteland.

Because it was Christmas day, throughout the various hogans dotted over the horizon, the hearts of the dwellers swelled with joy. Although Christmas is nothing but another day to most of the Navajos in their own homes, this day always stirs joy within their souls because of the nearby Christmas party sponsored by the

trader or the different religious groups thereabout.

In one hogan the eyes of the three children of Hosteen Nez Begay sparkled with excitement as through a screen of small flakes of snow, they watched their father hitch up the buckskin and sorrel mares to the iron wheel wagon. Then their glad emotions were quickly hidden as their mother shouted, scolding them, but as she turned her back, their thoughts again turned to Christmas day at the tradingpost. Finally the wagon was ready. Mother had provided blankets and quilts for the occasion, for the snow was increasing upon the ground.

Little Tommy Nez climbed upon the seat with his father as his two

sisters climbed in the back, sat down on the sheepskin hides and curled up in their blankets by their mother, preparing themselves for the five-mile ride to the store. Most of the time Tommy rode with his eyes closed to the storm, the wool robe pulled up over his ears and mouth, his hat pulled down low to protect his face from the falling snow. The wool blanket felt warm pulled up tight around him. Of all the robes he had ever seen, he liked this one best. He could remember last summer when his father had returned from work on the railroad. He was proud of his father and watched closely as he laid the money on the counter to pay

(Continued on following page)

CHRISTMAS AMONG THE NAVAJOS

(Continued from preceding page)

the bill. Tommy could remember very plainly that after the bill was paid his father had two twenty-dollar bills left. That was a lot of money. Tommy's heart leaped to his mouth when his father told him to pick out the robe he wanted. He could remember how intent he was when he pointed to the blue striped robe.

As his thoughts came to this point, he opened his eyes to glance at the pretty robe wrapped around him. He noticed that it had quit snowing. He could look out over the flats and see several other people journeying to the tradingpost. They, too, were attracted there by the party. The closest one Tommy recognized as Tobaha Badoni, the medicine man. He had sung over Tommy's father last spring, after he had been sick all winter. Tommy had sat up watching the gray and withered old medicine man, listening to his personal chants all three nights.

He also remembered how hard it had been to stay awake the next day while out herding sheep. He could see the medicine man quite plainly now. He watched his horse jog along calmly at an easy trot, bouncing his rider up and down at each step. Tobaha Badoni rode along very casually. From a distance it looked as if he were asleep, but he had spent many hours in the saddle and knew how to ride at ease.

As they neared the tradingpost, they could see the large crowd gathering. The sun now came peeping out through the soft white clouds to wish everyone a Merry Christmas.

Thrills of joy ran through the children as the wagon pulled up to a large cottonwood tree, and their fathers stepped down to unhitch the horses. Little Tommy climbed shyly out of the wagon; he could feel the eyes of the people watching him. He went around on the opposite side hoping that the eyes of the people would be turned away to watch other wagons.

The closest group, and also the noisiest, was a group of young boys. Their eyes were on the coming wagon which was burdened down with two heavy-set squaws and three young girls. As the wagon rolled past, one of the boys said something that caused the group of boys to break into boisterous laughter. The three girls

ducked their heads and smiled shyly at each other, pulling their bright colored shawls over their heads to hide embarrassed expressions caused by the boldness of the boys.

Tommy turned around to stare at the owner of the voice. He was a tall, slender boy with a thin, high cheek-boned face. He had on a wide-brimmed brown "Miller made" western hat. It was turned up on the sides. Its top was pushed down to form a semi-circle shaped like a horseshoe. He wore a pair of Levis that fit tight around his slender, bowed legs, and a Levi jumper with prongs of white leather encircling his chest and back, hanging from the seams. He also wore a bright western pin-striped shirt and a shining new pair of boots with spurs that jingled with every movement of his feet. He stood close to the fire talking in a way that made the other boys utter little cackles of laughter that penetrated through the cool air. They were watching the girls, dressed in bright-colored satin skirts and velvet plush blouses, their jewelry of silver and turquoise: bracelets, beads, belts, rings, earrings, and hairpins, sparkling in the sunlight. Although they knew they were watched by the boys, they dared not turn around to meet their eyes.

Tommy did not know the tall boy's name, but he remembered seeing him go to work at the same time his father had last summer. He also remembered seeing him and the youngest of the girls who had just arrived at the squaw dance last summer at John Begay's place. They had danced most of the time with each other. Once in awhile their happy voices would ring out in laughter sounding out above the high-pitched singing of the large group around the fire.

By this time Tommy's mother had started their fire. Tommy and his father took their contribution of meat for the feast over to the fire where the meal was being prepared. He saw many people coming with their contributions. He also saw two missionaries, the trader's wife, and other people helping to prepare the food.

Tommy and his father then went on into the store where they greeted some of their friends. As they stood in the store, a group of schoolboys about Tommy's age passed by. He

watched them closely. He noticed their short hair and clean clothes. He was afraid to look at his own clothes, for they were dirty and old. His cheeks were hot, and he felt all alone. He thought he could feel the eyes of the people staring at him. He clung a little closer to his father as the boys walked out through the door. He longed to go out and play with them, but he was afraid they would laugh at him and tease him. A big lump came up in his throat.

He and Jimmy Begay had often played with each other while they were out herding sheep. He wanted to rush over and greet Jimmy. However, abiding by Navajo tradition, he kept his emotions to himself. He remembered one time when he had been at the store when the trader's mother-in-law came out to see them. She came in and put her arms around the white man's wife and acted like a baby. It was so disgusting!

He followed his father over to shake hands with John Begay and his son Jimmy. Soon afterwards Tommy and Jimmy were out tramping over the hills around the tradingpost, throwing rocks at empty pop bottles that were strewn over the ground. They ran about until they were too cold to play any longer, then they went over to the fire and stood watching the people. Little flurries of snow were again falling upon the ground.

Soon the people were all gathered around the large fire. The stew was cooked, and everything was ready. They formed a line, the children first. Tommy and Jimmy couldn't understand this, for always before they were served after their parents. About the time they were finished a man stood up and told them there were more soft drinks. They were the first ones in line.

After they had finished eating, a large man with a deep, penetrating voice talked to the people about the latest news from Window Rock. Then one of the *Ga-ma-lih* ("Mormon") missionaries told the people why Christmas is celebrated. Again the children were lined up around a tree with all kinds of brightly colored things on it. Each child was given a bag containing an apple, an orange, and candy. Then they were given two packages wrapped in colored paper.

(Continued on page 980)

Children's Books



FOR Latter-day Saint young folk there is always a desire that they learn more of their own faith. There are several books that will help them do this: *The Youngest Soldier* by Mabel Harmer (Deseret Book Company) tells the story of Marty Howe and his family, converts to the Church in England. Marty finds himself with Major Lot Smith when he went out to stop the advance of Johnston's army in Echo Canyon. *LDS Adventure Stories* (Bookcraft) compiled by Preston Nibley will provide stories for home and auxiliary use. *The Story of Our Church for Young Latter-day Saints* (Bookcraft) by Emma Marr Petersen will also aid the young in gaining a knowledge of the history of the Church.

Next to the knowledge of our own belief should come an understanding of the world as a whole. *Persia Is My Heart* (Harper and Brothers) by Helen Hinkle introduces the young adult—or the older one for that matter—to an entirely different world, but one that has been bridged beautifully by the young Persian girl,

Najmeh Najafi. This book, written by an LDS author, has the rare distinction of being a Harper Find. *Curious Missie* (Harcourt, Brace & Co.) by Virginia Sorensen gives insight into the Georgia cotton area and therefore becomes valuable in increasing the horizons of young readers.

This season the REAL BOOK series (Garden City Books) offers several fascinating new books by different authors. There are books about *Space Travel*, *Treasure Hunting*, *Christopher Columbus*, *Daniel Boone*, *Games*, *Wild West*, *Easy Music Making*, *Stars*, and *Great American Journeys*. The latter book contains two vivid chapters about the Latter-day Saints—the expulsion from Nauvoo, the journey to the valley, and the beginning of life and irrigation in the Rocky Mountains. Seldom has a truer and fairer picture of this phase of Church history been told in brief story form. Our young people will love it.

Special occasion books are good to have in the library, such as *The Happy Birthday Book* by Charlotte Steiner (Garden City Books) for children from one to six, and *The Night Before Christmas*, designed and illustrated by Bill and Bernard Martin (Tell-Well Press) which includes a new "Whirly-Twirly" toy for home decoration.

Books for the very young cover a wide range of subjects, but can be roughly divided into a few classifications. Among the adventure tales, Doubleday & Company present again the activities of Charlotte Steiner's ever popular Kiki in *Kiki Goes To Camp*, along with *Hurrah For Freddie* (Robert Bright), *Peter's Long Walk* (Lee Kingman), and *Danny's Luck* (Lavinia R. Daveys).

Animal stories are always welcome. Ordinarily these satisfy the love children have for animals. One general rule for good animals stories is that

the animals are themselves and not people. When an author dresses his animals in clothes and makes them behave like people, parents will do well to question the book.

Some good ones come from the Tell-Well Press: *Benny and the Birds* by Frank Ennis and *Palomino Pony* by Bill and Bernard Martin. A group of twelve short stories by Katherine Woolley is included under the title *The Animal Train and Other Stories* (William Morrow and Company, Inc.). *The Little Twin* by Grace Paull, and *Little Frightened Tiger* by Golden MacDonald and Leonard Weisgard are among those recently released by Doubleday & Company. Sally Scott, beloved author of animal stories for youngsters, relates the exciting adventures of a dog and a cat, family pets, in *Jonathan and Benjie and His Family* (Harcourt Brace & Co.). *The Christmas Bunny* (Harcourt, Brace & Co.) by Will and Nicolas is self-explanatory as is *The Horse With the Easter Bonnet* (Morrow) by Jane Thayer. *Spike, the Story of a Whitetail Deer* (Morrow) by Robert M. McClung devotes itself to the life of a deer against the changing background of four seasons. *Sam and the Inkspot* (Morrow) by Margaret S. Johnson relates the adventures of a dog and cat.

The Little House on Wheels by Steve Benedict and *The Funny Old Man and the Funny Old Woman* (Tell-Well Press) by Martha Barber are also interesting. *Lunch for Lenny* (William Morrow & Company, Inc.) by Meg Wohlberg will be enlightening to mother as well as to her young offspring.

What is more inspirational to young people than true stories about great personalities—stories that will be remembered and treasured throughout the years to come? Among the new books offering such stories are *Three Rivers South* (the story of

(Continued on page 1005)



Unto The Least --

CONCLUSION

by Elsie Chamberlain Carroll

Judge Thorne had about decided the disposition of the Butch Moran case. Butch was a hardened young man indeed, and the judge hated the decision that he must make in the morning. Then, leaving his chambers, the judge met Chuck, a waif who had been homeless until he was befriended by Butch. Now, speaking to Chuck, and seeing how they both lived, Judge Thorne learned a new meaning to the age-old question of "Am I my brother's keeper?" With a new warmth in his heart belittling the Christmas season, Judge Thorne hurried that night to the jail to interview Butch Moran.

THE caretaker looked at him curiously.

"He's the one that wrecked young Gary Burke's car, isn't he? And almost killed Gary."

"Yes, that's the one."

"He's a hard customer."

"Will you bring him to the waiting room?"

In a few moments Butch appeared, sullen and defiant.

"Hello, Butch," the judge said, groping in his mind for words to bridge the abyss between them.

The boy grunted half audibly and stood with fists clenched. In the silence that followed he gave one furtive glance upward to meet Thorne's eyes. Again the man thought of the puppy he had befriended long ago.

"I've just seen a friend of yours, Butch," the judge said, hoping to find an opening through the wall of resentment the boy had set between them.

"I ain't got no friends."

"Oh, but you have, as loyal a friend as any man could wish for." Maybe the word *man* would dent the wall. He remembered how it used to seem to add visible inches to Ted's height and sense of importance.

But no perceptible change was apparent in the youth before him.

"Your friend wants you to have a nice Christmas."

"Christmas!" sneered Butch. "What's that?"

"Sit down, Butch, and let's talk about Chuck."

The sullen face lifted, and the brooding eyes searched the man's face.

"You seen Chuckie?" he demanded.

The diminutive form of the name and a touch of wistfulness and concern in the voice gave the judge heart.

"Yes, I took him home tonight."

Butch became agitated.

"He ain't done nothin'." Chuckie wouldn't do nothin' bad. He ain't in trouble, is he? The concern was genuine.

"No, no, he isn't in trouble. But he's worried about you."

"Is anyone givin' him grub?"

"He isn't hungry tonight. Butch, tell me about Chuckie."

There was silence. The boy's eyes scanned the floor. Finally he asked, "Why?"

"I'd like to know. He's a fine little fellow, and he idolizes you. How did you come to take care of him? He says you adopted him for a brother. Won't you tell me how it happened?"

Another silence.

"I'd like to do something for Chuckie, now you can't take care of him. I'm interested in him."

"If that's on the level, guess I kin tell ya. Now I can't look out fer him till I git out. How long ya goin' t' send me up for?"

"Let's talk about Chuckie for a

few minutes. How did you find him? Is he a relative?"

"No, he ain't a real relative. We jist say we're brothers. I found him 'bout three years ago. I went down to the hobo camp one mornin', an' I wuz pokin' around in the tin cans and paper sacks when I heard Chuckie whimperin' in some old blankets under a tree. That's how I found him."

"How did he come to be in such a place? Who is he? Where are his people? Had he been there long in the hobo camp?"

"Chuckie said he and his uncle jist got there that day. They hid in a freight car. They had a fight 'bout him. The rest o' the hobos didn't want a kid in the camp."

"Where is the uncle now? Didn't he come back?"

"I ain't never seen him. Chuckie told me what he could 'bout it, but he wuz only five an' wuz in bed when the fight started an' too scared to make a noise."

"And he's been your adopted brother for three years?"

"Yep." The boy had grown quite at ease as he told his story.

"And what about you, Butch? Where are your folks?"

"I ain't got none. My Ma died when I was born, an' my old man got killed in a mine when I was seven."

He looked at Butch, slumped in the defendant's chair. He wondered what was going through the boy's mind.

"Who took care of you?"

"One o' the men what worked in the mine let me stay with him when he wuzn't drunk. When he'd git drunk he'd beat me; so me an' some other kids run away and come here 'bout four years ago."

"Haven't you ever had a job? How do you live?"

"I had a job onct in a grocery store, but—I—got fired. I stole some oranges an' cookies fer Chuckie when the wall fell on him an' hurt his leg."

"Didn't you ever go to the Red Cross or the church for help?"

"Course not."

"But their work is to help folks in need."

"We got along—till—now—"

"Butch, I wish you would tell me



what you wouldn't tell the lawyers. Why did you wreck Gary Burke's car?"

The boy stiffened, and his eyes dropped. Hate burned in his voice when he finally answered.

"When he called me a wop and a dirty rat and yelled at me to git off the road—I made up my mind to do something. Why does he come down where we live? It ain't his road—I—well, I had to do it."

"You were not alone in this, Butch.

We know that. Won't you tell me who was with you?"

"I ain't a squealer. It was me that thought of it, and it was mainly me that done it, and I ain't sorry—only fer Chuckie."

There was no doubt that the boy's one vulnerable spot was his love for his little charge. The judge seized upon it.

"Butch, you've done a lot for Chuckie, and I know you'd like to do a lot more. I'm going to tell you

how you can do it. Tomorrow when I have to give a ruling on your case, will you, for Chuckie's sake, co-operate in anything I think is for his best good—and for yours?"

There was no reply for a time. The boy rubbed one foot against the leg of his chair. His face seemed to grow old with an unnamed dread. Finally he looked up and asked haltingly, "You wouldn't ast me never—never to see him agin? Would ya—for fear bein' with me'd make him bad? Ya wouldn't ast that, would you, Jedge?"

"No, Butch, we will not ask that." Thorne's own voice was husky.

For a time Butch studied the judge's face as if trying to read his fate. At last he spoke.

"I—I—if it's for Chuckie—I promise."

"I assure you, Butch, whatever we do will be for Chuckie's best good and for yours. Thank you for talking to me. Good night."

As Judge Thorne drove home, many thoughts crowded his mind. Because of so many recent cases of hoodlumism there was sure to be violent opposition to the plan forming in his mind; to any disposition of the case short of severe punishment for Butch. Public opinion seemed to be demanding that an example be made of him in the hope of deterring others from similar crimes. He realized the many obstacles he would have to combat. One thing was comforting. He could depend on Marian for warm, loyal support. His project would give her something significant to do, and help to keep her from worrying so much about Ted.

It was late before, with Marian's assistance, he had worked out the details of his plan to provide an anchor for Butch and Chuckie—

He had no feeling of self-pride in the work he was setting out to do. Instead he was humble. He had received a lesson from Butch's example in following the admonition: "Inasmuch as ye have done it unto one of the least—"

He could not let a wayward child of the streets outdo him in mercy and Christian helpfulness.

WHEN court was called to order the next day, the room was packed,

(Continued on page 991)



Elder Hugh B. Brown

HENRY WARD BEECHER once said, "When the sun goes below the horizon, he is not set; the heavens glow for a full hour after his departure." And when Hugh B. Brown retired from Brigham Young University in April 1950, he left a spiritual and religious glow that has never been forgotten by the faculty members of that institution nor by the

Elder Hugh B. Brown with members of his family, photographed about February 1944: front row, left to right, Elder Brown, Sister Zina Y. C. Brown, Mary B. Firmage, Edwin R. Firmage (son-in-law). Back row, left to right: Zola B. Hodson, Margaret B. Jorgensen, Clinton C. Jorgensen (son-in-law), Carol B. Bunker, Zina B. Brown, C. Manley Brown, Grace B. Brown (daughter-in-law), and LeJune B. Munk. Inset, Hugh C. Brown, who lost his life in World War II.

HUGH B. BROWN

ASSISTANT TO THE COUNCIL OF THE TWELVE

by Dr. Sidney B. Sperry

DIRECTOR OF RELIGIOUS INSTRUCTION
BRIGHAM YOUNG UNIVERSITY

Editor's Note: On October 4, 1953, members of the Church in General Conference in the Tabernacle, Salt Lake City, raised their hands to sustain Elder Richard L. Evans as a member of the Council of the Twelve Apostles. Elder Hugh B. Brown, Assistant to the Council of the Twelve, and Elder Marion D. Hanks to the First Council of the Seventy. Articles on Brother Brown and Brother Hanks are presented herewith. An article on Brother Evans is being held for the January issue.

hundreds of Brother Brown's students. He will always be remembered as a Christian gentleman, and a greater tribute I cannot pay him. "Whoever," said Emerson, "is open, loyal, true; of humane and affable demeanor; honorable himself, and in his judgment of others; faithful to his word as to law, and faithful alike to God and man—such a man is a true gentleman."

One cannot be in Hugh B. Brown's presence without being aware that one is in the company of a great man. He has the dignity, poise, and gentility that carry with them the instant respect and liking of his fellow men.

When Brother Brown came to Brigham Young University in 1947, he already had to his credit an ordinary lifetime of service in civil, military, legal, and Church pursuits. During World War I he had served

as a major in the Canadian army and saw great service in that bloody conflict. I well remember the stir he made among young and old alike when he came to Salt Lake City to make his home. He became president of Granite Stake, and many are the folk who even yet go out of their way to tell me of the love they have for "President" Brown. He was twice president of the British Mission, and one has only to speak to missionaries who served under him to realize the great influence and power for good he wielded in their lives. During World War II, Elder Brown acted as co-ordinator for LDS servicemen. He inspired and encouraged young soldiers to a degree that few men could match. Add to all of these accomplishments the fact that Brother Brown has practised law in both

(Continued on page 983)





Elder Marion D. Hanks

... Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me...? He saith unto him, Yea, Lord thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. (John 21:15-16.)

TO BE A trusted caretaker of the flock seems to be a special calling of Elder Marion Duff Hanks who, on conference Sunday, October 4, 1953, was sustained as a member of the First Council of the Seventy. Early and late his classes (at Salt Lake City West High Seminary where he serves as principal, and at the Institute of Religion where he is an instructor) are as a beacon light to students who beat a path to the classroom doors. When he is not with the youth of Zion, counseling and encouraging them, he is at his assigned duties as assistant director of the Bureau of Information on Temple Square (a position he has held for more than five years, having been a guide on that world-famed square since 1946). There he greets thousands of tourists with the message of the restored gospel each year.

Elder Hanks is a young people's

MARION DUFF HANKS

OF THE FIRST COUNCIL OF THE SEVENTY

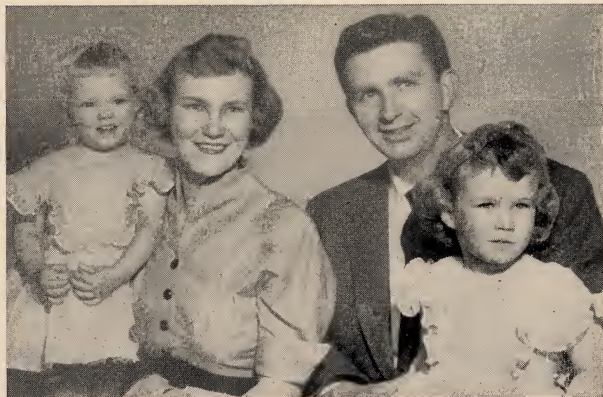
man. He knows, loves, and appreciates their viewpoints; he knows how to bring the best out of them; but he is anchored by many years of teaching, of growth, and of activity in the Church. He was a Sunday School teacher at the age of fifteen—assigned to teach boys not much younger than himself. He was a member of the stake boards of MIA and Sunday School in Salt Lake Stake (where he was born and reared) before accepting a call to fulfil a mission in the Northern States (1942-1944). He was a member of the Church championship M Men 19th Ward basketball team in 1947; he is a Master M Man; he has performed, especially during June conferences, a number of special services for the general boards of the MIA. While attending the law school at the University of Utah he was active in Delta Phi, the returned missionaries' social fraternity, and at present serves as adviser to the chapter on the University of Utah campus. He is much sought after as a fireside speaker, he has a class at the Mission Home in "difficult questions"; and on Sunday morning was the adviser for the teachers' quorum of the Aaronic Priesthood in the Wasatch Ward,

Hillside (Salt Lake City) Stake. When the call came to the First Council of the Seventy, his thirty-second birthday was still over a week away.

In the mission field his record was outstanding. Serving as a field secretary, he traveled the mission with President Leo J. Muir. When President Muir was absent, Elder Hanks conducted the district conferences. In one year he filled over seven hundred assignments as he accompanied a ladies' missionary sextet, appearing with the gospel message in words and song before civic organizations, schools, hospitals, and churches. When President David I. Stoddard succeeded President Muir in the mission field, Elder Hanks accompanied him on his first visit to the branches and districts of the mission.

Shortly after returning from the mission field he enlisted in the United States Navy. There were about six hundred Latter-day Saint men in training at the San Diego Naval Base (many like him, having just returned from the mission field), and Elder Hanks was chosen by the Church to be the group leader. Later he became a first class petty officer aboard

(Continued on page 1007)



Elder Marion D. Hanks with his wife, the former Maxine Christensen, and their two daughters, Susan Gay, 3; and Nancy Marie, 2.

"Let Nothing You Dismay"

by Estelle Webb Thomas



The last word came out in a startled squeak as Jerry stepped on his hem and plunged into the cradle.

DOESN'T seem much like Christmas time," Jerry grumbled, staring out the window at the dry lawns and bare maples.

"In more ways than one," his mother murmured, and Roger gave her a troubled glance. Marie had not been herself since they came to the reservation. He struggled with a feeling of irritation; surely she was not so old she could no longer take transplanting. After all, they were still young—well, barely middle-aged; and they had always *felt* so young! He had thought Marie had more zest for life than anyone he knew; she had been the very essence of warmth and gaiety, as full of fun as Chris and Cecily and Jerry.

Always before, she had made an adventure of their moves and, in the

career of a government doctor, transfers were frequent. But Marie found excitement in setting up a new home and making new friends and had succeeded in making him and the children think this an ideal life. Could it be because this time he had been transferred to Indian service? She was saying now, rather sharply, "You'd better hurry, Jerry, you'll be late for school."

"O.K. Say, Mom, can you dig me up a costume thing? I gotta be a wise man."

"I suppose I can shorten Dad's bathrobe," Marie said, indifferently, and Roger thought, involuntarily, of the joy she had always found before in making costumes for the children's various activities. Jerry, too, felt the difference, without understanding it

and said, awkwardly, "I don't want to do it, really, but Miss Black says us kids must not go back on her. The Indian kids aren't such good actors." He kept talking, hoping to break through his mother's strange shell.

Roger saw Mrs. Morley, wife of the superintendent, in the post office that morning.

"Good morning, Doctor, and how is Mrs. Ellison? I've been meaning to call, but you know how it is—this busy season—" she went out, murmuring excuses.

"Miz Ellison will find folks aren't too sociable here—not till they get well acquainted," the postmaster commented, busily thumbing through a parcel of letters. "I figger it's because they come from all over the

THE IMPROVEMENT ERA

map. All have their different ways and don't mix too well; not like the little town I grew up in, but these folks are sure good friends when you finally get to know them," he added, as Roger turned to leave.

Now, maybe that was what ailed Marie! So far as he knew, she had had no callers. But that would not have mattered, once; Marie had found her happiness in her family. He stopped short in the street. How stupid he had been. Of course she missed the children—Jerry could not fill the place of three. He looked hurriedly through the mail. A letter from Cecily and, yes, a thin airmail letter. Chris! He'd dash home before going to the hospital—Marie must not be made to wait till noon for these.

He made a routine trip out on the reservation that afternoon and took Marie with him, although she went unwillingly, merely to please him. He tried to interest her in his new job, to explain what the government was trying to do for the Indians, but she turned on him angrily.

"What's the point? Spending millions on these people—and then junketing the lives of thousands of fine young fellows—"

He couldn't explain, because he didn't see it himself, but he could have told her how important it seemed to him to save and rehabilitate this deeply wronged people and how he valued his part in the plan, except that her bitterness rebuffed him. He ached with sympathy for her, but, for the first time in their married life did not dare express it for fear of provoking another outburst. He had hoped so much from the two letters, but Chris's was the usual brief note. Nothing cheerful to say, no information to give out, so he talked about them, rather than himself, wished them a Merry Christmas if he didn't get to write again before then, and reminded them wistfully not to forget him. It only renewed the ever-present ache about him but was all they could expect. Cecily's letter had brought a sharp cry of protest from her mother.

"Oh, Roger, they can't come for Christmas! Glenn's to be transferred—she doesn't know where, and she says we must not count on them, at all!"

"But we hadn't been at all sure they could come!" Roger protested. Marie's stricken face, however, told

him that she had been clinging to the frail hope of it. That was why he had insisted on taking her with him.

Jerry was hanging some paper chains he had made in school in uneven loops across the window when they came in.

"Mom, where are the Christmas ornaments?" he demanded. "We always have the house decorated long before this." He looked somehow pathetic, Roger thought, with his pitiful paper chain. There has always been so much laughter and bustle about decorating for Christmas.

"Still packed, I suppose," Marie answered, "I wouldn't know where the box is."

"I'll go through the garage after supper, I'll bet I can find it," Jerry declared. It took him an hour but he came in, smudged and tousled,

Christmas trees where there's no snow or anything?"

"Honey, listen," Marie put her arm around him and looked compassionately into his face (then she had been touched by his solo performance, after all), "why not just sort of let Christmas slide, this year? As you say, it doesn't seem like Christmas—"

"But Mom—" Jerry was as horrified as if she had suggested mass suicide.

"Everything's different—Chris—" Marie's voice sounded odd, but she hurried on, "Chris overseas. He won't have much of a Christmas! And Cecily and Glenn in that training camp, where they don't know a soul—"

"B-but that's why!" Jerry's brown face was white now and he looked as if someone had struck him. "If we



lugging the dusty box. "Found it!" he announced jubilantly. "Let's get going!"

"I have some mending to do." Marie bent over her sewing basket. After a moment, Jerry opened the box and began slowly lifting out the old familiar things, the tinsel ropes, the glass birds, the shabby old red bell that the children had been hanging in the doorway ever since Cecily was five and Chris a wide-eyed two. As he worked, he kept up a steady whistling through his teeth and Roger identified the tune as "We Three Kings," or approximately that, he thought, grinning. But his throat felt tight as he watched the boy over his paper.

"Got to have a tree—" Jerry muttered, putting aside a box of colored globes, "Wonder—Dad, do they have

don't have Christmas—we won't have anything!" His lips were quivering, and he turned and dashed into his room and slammed the door. He'd died rather than show tears to his parents.

Roger glanced at Marie, but her face was bent over her work. If she didn't go in to the kid—but in a few minutes she did. He could hear a low murmur, then the door swung open and she was saying, "You see how it is, dear. It seems sort of a mockery of the good old times. We three could go up to town and have Christmas dinner at the hotel and then go to a show—you'd like that, wouldn't you?"

"It's okay, Mom. Anything you and Dad want to do." Jerry's voice was subdued and a little hoarse, "It

(Continued on following page)

"LET NOTHING YOU DISMAY"

(Continued from preceding page)

just seems kind of funny, not having any of the good old Christmas smells—or buying a turkey, or anything—”

“They have very good turkey dinners at restaurants at Christmas,” Marie said.

“You’ll come to the Christmas play anyway, won’t you, Mom?” Jerry changed the painful subject. “Miss Black said to tell you and Dad to be sure to come. You ought to hear those kids sing!” He mimicked his fellow wise men, “‘We tree kings off Orien-tar,’” and then, when we sing the verses alone—each of us kings, you know—Notah sings his like this:

‘Bonn a bay on Baff-lee-ham play—’

“Honest, it’s a scream! You remember that Alice I told you about? When we sing that round,

‘Rheumatism, rheumatism, causes pains, causes pains
Up and down your system, up and down your system—’

that one, she always shouts, ‘Up and down your sister!’ Honestly, they’re a riot!”

Roger knew that Jerry sensed his mother’s tension and by his boyish chatter was trying to divert her and bring back the old feeling of security and comradeship and his throat felt uncomfortably tight again.

The next day, Jerry brought home a tree. “The Indian Boy Scouts were selling them, and I didn’t think you’d care, Mom. We’re supposed to help them, you know.” He looked apprehensively at Marie. If the look hurt her, she made no sign. After supper, Roger helped him set up the tree, and Jerry trimmed it alone, getting most of the ornaments on one side and whistling through his teeth as he worked. He even hunted up the stepladder the Indian gardener used and hung the tarnished angel, which Cecily had never consented to throw away. The elderly angel was too heavy for the topmost spires of the tree and had to be suspended by a string from the ceiling and usually turned round and round, slowly above the tree, swayed by the currents of warm air, a circumstance which had always delighted the children.

“Doesn’t look like Sis had done it,”

Jerry muttered presently, head on one side critically.

“It looks fine, Son!” said Roger loudly and cast an imploring glance at Marie. But she was walking into their bedroom.

Roger came in next evening, rather self-consciously carrying a large, newspaper-wrapped bundle.

“Old Navajo Charlie was peddling these down at the Agency,” he explained. “He looked as if he could use the money. It’ll keep all right till we want to cook it.” Why did they feel they had to apologize for every natural preparation for Christmas, he thought resentfully. After supper, he picked and dressed the turkey and put it into the refrigerator.

“If we weren’t going to town to dinner, I’d sure like to ask Miss Black,” Jerry said carefully, not looking at his mother. “Her home’s clear in Pennsylvania, so she’s not going anywhere for Christmas.”

“Someone will surely ask her,” Marie said, quietly.

“For that matter, we could take her to town,” Roger suggested.

“Oh, she wouldn’t like that,” Jerry said, quickly; “she’s used to that kind of meals.”

The school play was to be on Christmas Eve. Jerry came home from school that afternoon with cheeks glowing, “Boy, oh, boy, she’s clouding up. Maybe it’ll snow for Christmas, after all!” He hurried through supper and then disappeared into his room. After a few minutes, he called, “Guess you’ll have to help me, Mom.” Roger remembered the excited squeals and bursts of laughter as Marie had helped the children dress for their various school and church plays through the years. How she dashed about, cheeks pink, as thrilled and excited as they. Now she and Jerry came soberly out of his

room. Luckily, Jerry could not know how absurd he looked in the big, sloppy bathrobe, draped so far over the cord and a yellow scarf swathed, turban-like, around his head.

“I’m sorry I forgot to hem it up,” Marie said, but Jerry answered, quickly, “It’s okay, Mom, I’ll remember to keep it hitched over the belt.”

Roger and Marie looked curiously around the gym. In a stage whisper, Jerry identified the three sets of parents of the four other white children. Then he saw Miss Black signaling him frantically and disappeared behind the wings. Presently, two little girl angels drew back the monkscloth curtains. They were dressed alike, in white cheesecloth, with tinsel crowns and discouraged wings, made of big bows of the material of their robes. “Should have wire in,” Marie whispered unexpectedly in Roger’s ear.

One angel was one of the blond little Nesbit girls Jerry had mentioned, no doubt; he had said the older Nesbit was to be Mary. The second angel must be little Alice, “Up-and-down-your-sister,” Roger thought. The manger scene was now disclosed, with a pretty, blond Mary kneeling beside a cradle with a light bulb hidden in its hood and in which lay a large, staring doll. Joseph, also blond and several years smaller than Mary, stood gazing fixedly at her. A number of dark shepherds and one small white one, who looked as if he had got into the group by mistake, straggled in and began placing various objects about the cradle—boxes of water colors, ink wells, and lunch pails which were evidently intended to represent something else. One carried a live lamb. It baa-ed and struggled, desperately, plainly frightened at its surroundings. Miss Black’s hissing whisper was clearly audible to everyone but the harassed shepherd, “Put it down, Tony! Put it down!” But Tony continued to struggle until a long black arm shot out and jerked him and lamb uncere- moniously off the stage.

Now the wise men entered singing, in reedy and uncertain voices, “We Three Kings of Orient Are.” They had to march around the stage innumerable times to give each king a chance to sing his solo verse. And this was poor Jerry’s undoing. Although he hitched at his bathrobe

(Continued on page 986)

THE IMPROVEMENT ERA

CHILD’S HEAVEN

By Alice Hoey Shaffer

HE DOESN’T STOP to analyze
Why some are foolish, others wise.
His clothes and food receive no thought,
And what is sold and what is bought
Are unknown as the isles of Greece.
All that he knows is blessed peace
Summed up in parents’ watchful closeness.
Perhaps we could without verbosity
Live calm as he with his short creed:
“My Father’s nearness all I need.”

NEW APPROACHES TO BOOK OF MORMON STUDY

by *Hugh Nibley*

PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

II

SOME STANDARD TESTS

THERE has been some disagreement as to who the guilty parties were, but none as to their methods. Haller has argued that it was Pope Nicholas I who, finding the new document useful to his purposes, insisted that it had reposed in the Roman archives since early Christian times.^{12*} The celebrated Hincmar accepted the document as genuine, and "When we remember how often clever specialists have let themselves be fooled, it is not surprising that Hincmar was one of the first to accept the Isidorian fraud in spite of its sudden appearance out of nowhere." The point to notice, however, is that Hincmar, sympathetic though he was with the document, could not be fooled for long: He soon began to doubt, and as he studied the text, his doubts increased until finally within a few years he had proved to himself and others that it was beyond a doubt a forged document.¹³ Yet though the Decretals were held in suspicion all over France, the pope was able to check criticism by a shrewd appeal to self-interest, showing the irreverent clergy that they had made full use of the forgery when it suited their interests.¹⁴ In the 17th century the Jesuits were still defending the pseudo-Isidorian Decretals, but their only argument was that it was a sin of supreme presumption to question or lay irreverent hands on a holy document, that it is sacrilegious to question what the Church has accepted—a claim to immunity which has become fundamental to the modern Catholic defense. Forgers cannot afford to risk examination. But Joseph Smith to the day of his death placed the Book of Mormon in the hands of all who could do him

the most harm if anything about it could be in any way suspected.

It might be objected that there may be any number of forgeries so clever that they have entirely escaped detection and so are ignorantly accepted by us as genuine. This may be so—and we will never know the answer, but the fact that all known forgeries have turned out to be clumsy ones that only succeeded because their public wanted them to succeed, makes the super-forgery hypothesis exceedingly improbable. The Book of Mormon cannot be attacked on that ground, since it was never, to say the least, a popular book, and thousands of cunning people would have given a great deal to be able to discredit it with unanswerable proofs; considering the circumstances of its production and publication it must be, if a fraud, one of the clumsiest and most obvious of frauds ever produced.

But is *forgery* the proper word to use at all? Might not the author of the Book of Mormon have been weak and foolish rather than vicious; might he not have written a long book simply because he was too naive to know how dangerous that sort of thing was? Geniuses are often quite naive and combine immense ability with hopeless irresponsibility. After all, no one would accuse Chatterton of being depraved—yet he did fool people. To which the answer is that Chatterton's forgeries were very obvious and only fooled romantic critics who were very ignorant of early English or determined to accept the wonderful new finds. The author of the Book of Mormon was not naive: He could not have written such a long book without having given it much thought, and that he dares then to put it into our hands shows that he is very sure of himself. To follow Blass, a forger can be sure of himself for two reasons only: either because he is too utterly silly to know

what he is up against or because he is immensely clever. As to the Prophet, the man who was clever enough to overcome the difficulties presented in writing the Book of Mormon, was certainly capable of recognizing that those difficulties existed. He cannot have overcome them unconsciously without a slip in book after book, no matter how foolishly confident he may have been; there are some things which even irresponsible geniuses cannot do. The author of the Book of Mormon was neither shallow nor naive. But an intelligent forger is not going to risk a long forgery at all when a short one will do just as well, nor is he going to publish and circulate permanent evidence of his crime among the general public who would be far more willing to accept him without it! A silly man *could* not have composed the Book of Mormon, and a clever man absolutely *would* not have!

Are there then no skilful but innocent forgeries? Must we take a hard, uncompromising stand? Cannot Joseph Smith have been a religiously sincere quack? Willrich, noting that it has been popular practice to designate forgeries as "inventions" or "free compositions" to avoid the ugly word, assures us that if the purpose of any writing is to deceive, it is a forgery. Thus for all their pious purpose, the letters attributed to Hellenistic rulers in Josephus are forgeries, dishonest documents invented to furnish proof that the Jews had formerly been honored by the great ones of the earth.¹⁵ "We must designate as a forgery any document that claims, without justification, to be genuine, even though the claim may be a comparatively harmless one."¹⁶ In discussing the forgeries of the famous Lanfranc of Canterbury, Bohmer writes: "Is it possible and permissible to consider such a high official and

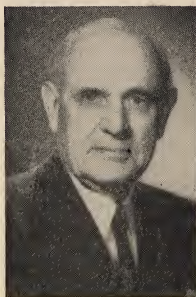
*Numerals refer to bibliography on page 1003.

THE GENERAL AUTHORITIES

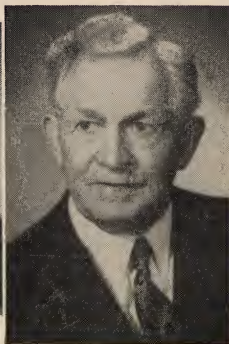
of the

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

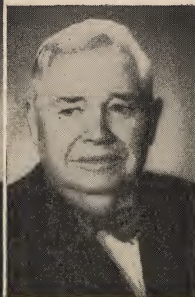
The First Presidency



Stephen L. Richards



David O. McKay



J. Reuben Clark, Jr.

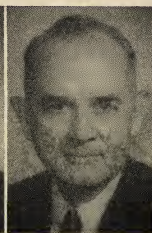
The Council of the Twelve



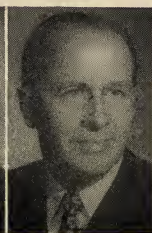
Joseph Fielding Smith



Harold B. Lee



Spencer W. Kimball



Ezra Taft Benson



Mark E. Petersen



Matthew Cowley



Henry D. Moyle



Delbert Leon Stapley



Marion G. Romney



LeGrand Richards



Adam S. Bennion



Richard L. Evans

THE IMPROVEMENT ERA

Revised

*George
Cp
Malina*



Patriarch to the Church

Eldred G. Smith



Thomas E. McKay



Clifford E. Young



Alma Sonne



Levi Edgar Young

The First Council of the Seventy



George U. Morris



ElRay L. Christiansen



John Longden

Starling McMill



Antoine R. Ivins



Oscar A. Kirkham



S. Dilworth Young

Assistants to the Council of the Twelve



Hugh B. Brown



Milton R. Hunter



Bruce R. McConkie



Marion D. Hanks

The Presiding Bishopric

Joseph L. Wirthlin
(center) Presiding Bishop
Thorpe B. Isaacson (left)
Carl W. Buehner (right)



General Conference Section—

Addresses delivered at the 124th
Semi-annual General Conference,
October 2, 3, 4, 1953.

'The Kingdom of God or Catastrophe,' World Choice*

by President David O. McKay

ELDER Joseph W. Anderson has just read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church. There are a few more items which might be mentioned, in which you will probably be interested.

The Church construction of chapels, classrooms, and recreation halls continues without abatement, indeed, with acceleration. During the last nine months, the Church has spent \$5,568,000.00 in stakes, and \$2,109,000.00 in missions, a total of \$7,677,000.00, or a total to date this year, including local funds contributed for this purpose, in stakes, \$10,337,000.00, and in the missions, \$2,704,000.00 (I am not reading the full amount), or a total of \$13,041,000.00.

TEMPLE CONSTRUCTION

You already know about the dedication of two temple sites in Europe—the first in the history of the Church—one at Berne, Switzerland, and another between London and Brighton, England.

The construction of the temple in Los Angeles is proceeding satisfactorily. We wish to commend the members of the Church in the Los Angeles Temple district for their magnanimous contribution to this edifice. As has already been announced, they volunteered to contribute over a million dollars towards the construction and completion of this edifice, and their payments are practically up-to-date. In addition to giving this large cash contribution they recently volunteered to assist in the landscaping, and even now they are planting shrubbery and getting trees so that at the time of dedication of the

temple, the grounds will be properly and beautifully landscaped. May the Lord bless these faithful people and enable them to fulfill their promise in order that this edifice may be completely paid for by its dedication within a year and a half or two years.

The plans already are drawn for the temple in Switzerland, and the architect and contractor are proceeding so that that edifice will be completed without delay.

STAKE MISSIONARY WORK

You will be interested to know that the stake missionary work is meeting with unprecedented results: 6518 stake missionaries are now working within the organized stakes. To date there have been 3441 who have accepted the gospel through the efforts of these stake missionaries, and the work is continuing with unabated zeal.

YOUTH PROGRAM

We might mention, too, for your interest, that the youth program is being carried on most ably. I shall not take time to weary you with statistics, but in the girls' program, covering all the girls from twelve to nineteen, for August 1953, there were 56,332 enrolled. We believe that is one hundred percent of all the girls between those ages. The average attendance of the girls at the three meetings for this month, August, were as follows: Of those young girls, forty-nine percent of them attended sacrament meetings; fifty-nine percent attended the Sunday Schools; and fifty-

four percent attended the MIA meetings. We commend you, sisters. A very definite program is carried out by the MIA for getting in touch with inactive girls and in trying to interest them in the Mutual Improvement Association.

In YMMIA during the past three years there has been an increase of 11,872 in enrolment in the scouting program. According to a report (we have this from Brother D. L. Roberts, who is director of the Mormon relationships in the Boy Scouts, and from Brother Elbert R. Curtis, general superintendent), on Sunday evening, during the jamboree at Los Angeles, July 19, a great convocation was held. Attending were more than forty-five thousand Boy Scouts, and there were present fifty thousand or more visitors. During the convocation great attention was paid to the churches of America, and religious training, and our Church received favorable attention. This made us happy to see an organization such as scouting bring such favorable comments about the work that is being done for the young in the Church.

I have notes before me emphasizing particularly what the Primary Association is doing for our eleven-year-old boys who are now taking up preliminary Scout work, also commending the high percentage of attendance at Primary meetings, and the most excellent work that is being done by the Primary hospital.

UNIFICATION OF CHURCH SCHOOL SYSTEM

Since our meeting of last April there has been a unification of the Church
THE IMPROVEMENT ERA

*President McKay's address delivered at the first session October 2, 1953. His closing address appears on page 978.

school system. We have had, heretofore, as you know, a Church board of education with a commission presiding over the colleges, institutes, and seminaries. Then we had a board of trustees presiding over Brigham Young University. Those two great branches of education are now united under the direction of Dr. Ernest L. Wilkinson, who is appointed administrator of the Church board of education, in addition to his presidency over Brigham Young University.

Here I wish to say a word of commendation for the excellent service rendered by Commissioner Franklin L. West. For years he has devoted his entire time to the advancement of the institutes and seminaries and colleges of the Church. His heart has been in the work. He has expressed and radiated a fervent testimony of the divinity of the restored gospel, and his heart has been centered upon the instructing of the youth in the fundamentals and ideals of the Church of Jesus Christ. He retires with the confidence and blessing of the Authorities of the Church.

Under his direction there has been a steady increase in the number enrolled in our institutes and seminaries. Last year there were enrolled 36,081 seminary students, 4202 institute students, 1140 in the schools of the islands of the Pacific, or a total of 41,423.

I am glad to report to you that the Church is moving on with great rapidity and its influence being extended throughout the world.

PASSING OF TWO GENERAL AUTHORITIES

Since our last meeting, as already reported by Brother Anderson, two members of the General Authorities have passed away: Elder A. E. Bowen of the Council of the Twelve, and Elder Stayner Richards, Assistant to the Twelve—two stalwarts, clear in vision, sound in judgment; men loyal and true to their callings, to the ideals and doctrines of the Church! We pay respect to their memory. May their acts and services during their lifetime continue to reverberate for good in the hearts not only of all members of the Church, but of all those outside of the Church who were fortunate enough to come in contact with these two great men.

COMMENDATION OF TEACHERS AND CHURCH GROUPS

I have mentioned particularly the work of the Church among the youth, because the future of this world is largely determined, as Goethe says, "upon the opinions of its young men under five and twenty."

If that be true, to awaken in the minds of the youth of the land a desire to achieve life's truest values is to render the greatest of all great services to our country.

With this thought in mind, I commend the teachers in our public schools, who under present difficulties, are remaining true to their post of duty. Let

us hope that they will continue to do so, and not go off on a tangent vainly seeking redress in unions, which will only aggravate a condition already regrettable. We have confidence in the teachers. They will be loyal to their profession, teaching the young to be loyal and true to our country, to love the best in life, rather than to seek that which leads to selfishness.

This morning I want, also, to commend the Presiding Bishopric, the bishops of the wards, the presidencies of the Aaronic Priesthood quorums, for their efforts to bring into activity all the boys between the ages of 12 and 19, and what is equally commendable, they are reaching out to incorporate in this great spiritual uplift those who are classified as the "senior members of the Aaronic Priesthood," a group of potential power for great good, not only in the Church, but in the world, many of them leading businessmen and professional men. I commend you, brethren, for organizing these able men into groups that their influence may be felt for good.

THE KINGDOM OF GOD OR CATASTROPHE

With this in mind, I should like to give the following message, feeling as I do this morning, the potency and divinity of the gospel of Jesus Christ. With all my soul I feel this morning that there is truly "... none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) I cannot see how men can doubt that.

When I was a boy, there hung above the pulpit in the chapel in Huntsville, (Utah), a picture of President John Taylor. Under it in gold letters were these words: "The Kingdom of God or Nothing."



A section of the conference crowd in session in the Salt Lake Tabernacle.

In childhood I gave little if any thought to its implication, nor in youth did I try to comprehend its significance.

This morning, with world conditions in mind—international suspicion and enmities—threatening war, clouds—"man's inhumanity to man," and other discouraging aspects of human relationships, I am inclined to paraphrase that motto to read: "The kingdom of God or catastrophe."

Tradition tells us that Peter, when on the Appian Way going toward Rome, was met by this question "Quo Vadis?" (Whither goest thou?) Were that question put to people today, many pessimists would answer that we are headed for catastrophe, if not total destruction. One has already said of Europe:

"On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of darkness, a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life.

"Russia officially sanctions irreligion, and approves a system of sex relations lower than any sanctioned by the lowest African tribe.

"The paleolithic savages so far as we know had no such practices." (Man's Social Destiny, p. 23.)

WHAT MEN THINK

And Hayden, writes as follows: "Today, as never before, mankind is seeking social betterment. Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit. We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

Oswald Spengler thinks, and has so written: "This machine technics (referring to the world) will end with the Faustian civilization and one day will lie in fragments, forgotten—our railways and steamships as dead as the Roman roads and the Chinese Wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon. The history of this technics is fast drawing to its inevitable close. It will be eaten up from within like the grand forms of any and

(Continued on following page)

President David O. McKay *Continued*

every culture. When, and in what fashion, we know not."

These references indicate what some men are thinking about the present-day conditions, and where such conditions are leading. Whether you accept them as true, or not, we must face the fact that we are in a changing world, and that the destruction of present-day civilization is a possibility.

But, brothers and sisters, the Lord has something better in store for his children than complete destruction. Nations may be born, live, flourish for a time, and through internal corruption or other causes, die or be destroyed; but the human race will continue, and the kingdom of God be established.

"... behold," said Daniel, "one like the Son of man came with the clouds of heaven, and came to the Ancient of days, . . .

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:13-14.)

The paramount need in the world today is a clearer understanding by human beings of moral and spiritual values, and a desire and determination to attain them.

Never before in the history of the world has there been such a need of spiritual awakening. Unless there is such an awakening, there is danger of catastrophe among the nations of the world.

But I feel this morning, with all my soul, that the sun of hope is rising. Many thinking men and women are recognizing the need of man's looking up towards the heavens instead of his groveling in response to his animal nature. One man commenting on this said, that "if all the destroyers of civilization could be eliminated, and the traits of the rest of us could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable."

The Savior of the world said: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Whether we live miserably or live abundantly depends upon ourselves. Look introspectively, young man and young woman, and determine whether your innermost thoughts hold you on the animal plane or whether they tend to lift you into the mental, moral, and spiritual realm. And you be your own judge. Are you scheming to exploit another for personal gain? Are you justifying a lie? Are you entertaining the thought of robbing a young woman of her virtue? Are you, young woman, justifying an act of unchastity in exchange for the attention or favor of a male companion? If these or any other selfish sinful thoughts obsess you, then you are not following the path of the abundant life, but are contributing to

the continuance of a sordid, unhappy world.

FOUR FUNDAMENTAL TRUTHS

In the brief sojourn of Jesus upon the earth, he marked clearly "the way, the truth, and the life." (See *Ibid.*, 14:6.)

I shall take time this morning to call your attention to four incidents in his life, and mention probably, but of course, briefly, some connotations of those incidents, I repeat, because I feel, and know, that through him and through him only, and by obedience to the gospel of Jesus Christ, can we find happiness and salvation in this world and eternal life in the world to come. But I am thinking particularly of happiness and joy here and now, in this atomic age.

First, recall his experience on the Mount of Temptation. In that experience we find taught the sublime necessity of subordinating the animal part of our natures to the spiritual. Man is a dual being—he is human, physical, of the earth, earthy, but he is, also, divine, the offspring of God.

Well might Carlyle say: "There are heights in man which reach the highest heaven, and depths that sink to the lowest hell—for are not both heaven and hell made out of him, everlasting miracle and mystery that he is?"

"Beloved," said John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

On the Mount of Temptation Jesus resisted every appeal to his physical appetite—"... command that these stones be made bread";—every appeal to his vanity:—"If thou be the son of God cast thyself down,"—from the pinnacle; every appeal to his selfishness and pride, every bribe offered by way of power and wealth in exchange for spiritual companionship with his Father. Resisting all he said to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.)

VALUE OF NOBLE THOUGHTS

Then during his brief mission among men, he emphasized the value of entertaining noble thoughts, what you think will determine your character, not alone what you do, and knowing that what one thinks about in one's secret moments determines what he is. He "decided the fatal effects of hatred and jealousy in the mind of the individual more vehemently than he did the acts that hate and jealousy prompt. Modern physiology and psychology confirm the practical wisdom of his teachings. These evil passions destroy a man's physical vigor and efficiency—they pervert his mental perceptions and render him incapable of resisting the temptations to commit acts of vio-

lence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal. On the other hand, if they are banished, and wholesome, kindly thoughts and emotions take their place, the man is incapable of crime. Right thoughts and feelings, if persistently kept in the forefront, inevitably lead to right acts." "A good tree bears good fruit; an evil tree, evil fruit." (See Matt. 7:17.) A good tree, he says, cannot bring forth evil fruit, nor an evil tree bring forth good fruit. That teaching lies at the very bottom of Christ's ethical teachings. His whole effort was to make the tree good, for when that end was achieved, the good qualities of the fruit were assured. Resist evil, members of the Church, young and old, and the devil will flee from you.

The second incident I take from the Sermon on the Mount—a mountain in the vicinity of the Sea of Galilee. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (*Ibid.*, 6:24.) Then he added, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.) Do you believe that? I believe in every word that Jesus spoke, and to me the teaching is applicable in my life and yours.

Keeping in mind the fact that we are the children of our Father in heaven, when we seek the kingdom of God, first, we become conscious of a new aim in life. To nourish and delight the body with its appetites and passions, as animals do, is no longer the chief end of mortal existence. Spiritual attainments, not physical possessions become the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature.

"Giving God the glory" is a sure means of subduing selfishness—a willingness on the part of the individual to keep God as the ideal in his life. Faith, therefore, is a foundation element in true character building; for an upright character is the result only of continued effort and right thinking, the effect of long-cherished associations with Godlike thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts; and he who can say in his heart, "Not my will, but thine be done," approaches most nearly the Christ ideal.

TWO GREAT COMMANDMENTS

The third incident is the scene with the Pharisees when a lawyer asked him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it. Thou shalt love thy neighbour as thyself." (*Ibid.*, 22:36-39.)

For two thousand years, practically, men have considered this sublime doctrine as impractical—too ideal, they say, but if we sincerely believe in Christ's divinity, that he is "the way, the truth, and the life" (see John 14:6), we cannot consistently doubt the applicability of his teachings to everyday life.

True, there are weighty problems to solve—evils of the slums, the ever-recurring conflicts between labor and capital, drunkenness, prostitution, international hatreds, and a hundred other current questions. But if heeded, Christ's appeal for personal integrity, honor, fair-dealing, and love is basic in the proper solution of all these social and economic difficulties.

CHANGE MEN'S HEARTS

Most certainly before the world even approaches these ideals, men's hearts must be changed. Christ came into the world for that very purpose. The principal reason for preaching the gospel is to change men's hearts and lives, and you brethren who go from stake to stake and hear the evidence and testimony of those who have been converted recently through the stake missionary work, can testify how the conversion has changed their lives, as they have given their testimonies. By such conversion they bring peace and good will to the world instead of strife, suffering. On changing men's hearts Beverly Nichols, author of *The Fool Hath Said*, writes truly:

"You can change human nature. No man who has felt in him the spirit of

Christ even for a half minute can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature if you surrender it to him. . . . Human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it."

"Live in all things outside yourself by love," says Browning through Paracelsus, "and you shall have joy. This is the life of God; it ought to be our life. In him it was perfect, but in all created things, it is a lesson learned slowly and through difficulty."

LESSON FOR YOUTH

The fourth scene I name is with his disciples just before Gethsemane, when he said, "And now I am no more in the world, but these are in the world, . . .

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

There is your lesson, young folk! You are in the midst of temptation, but you, as Christ on the Mount of Temptation, can rise above it.

We can so live, it is possible, that as members of the Church we can say to all the world in the words of Thomas Nixon Carver: "Come, our way of life is best because it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not

dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

Yesterday, in this Tabernacle, seven or eight thousand women gathered—our mothers, members of the Relief Society. I wish the whole Church might have partaken of the spirit of that great conference. If so, we should have greater assurance in our souls that these ideals to which I have made brief mention will be effective throughout the world in bringing about a desire for greater spirituality, a greater need for the testimony that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you that testimony this morning and pray that the influence of priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time on than ever before in leading the honest in heart of the whole world to turn their eyes upward to the worship of God, our eternal Father, and give them power to control the animal nature and live in the spirit. I pray, in the name of Jesus Christ. Amen.

Relief Society workers representing nearly every part of the Church assembled on the site of their new Relief Society building on Main Street, across from Temple Square, for short but impressive services October 1, as President David O. McKay broke ground for the structure.



The Church and Human Relations*

by President Stephen L. Richards

I AM DEEPLY grateful for the high privilege of being present in person with you at this great conference of the Church. I rejoice with you in the inspiration, the encouragement, and the uplifting remarks and spirit which have characterized the sessions to this point. I thank the choir for singing that great hymn, "The Morning Breaks," my favorite, embodying in a measure at least the essentials of the message which I would give to you today. I approach the task humbly, asking the Lord to bless my utterance beyond the mere import of the words, to bring to you the spirit of our work.

In a recent address by the president of one of our American universities, the following observations were made. I give their substance to you. Speaking of the technological age in which we live, this educator pointed out that the economic and military security of the nation depends upon scientists, physicists, and engineers to keep abreast of new developments. "But," said he, "to survive in the complex world, however, America must have specialists outside the technical and scientific field." He declared that it was not a shortage of engineers or atomic physicists that caused the loss of China to our side. A brilliant cadre of engineers is ineffective while the waterfront is ruled by gangsters. A high level of training in economics is less meaningful if labor and industrial leaders cannot realize that "although the whole is never healthier than its parts, it is always greater. A stockpile of atomic bombs has less power if sections of the population are blocked by prejudice or made stagnant through ignorance." After setting out the place of education in our American system, he concludes with this statement: "The skills we lack most are in human relations."

It is this statement which intrigued my interest and made me feel that it might be well to use this occasion to call the attention of my brethren and sisters, and our friends who listen in, to the unique contribution which the Church of Jesus Christ of Latter-day Saints has to make and is making in this all-important aspect of the world's affairs.

Human relations—what things are comprehended by this caption! In the economic world the term is frequently used interchangeably with public relations and is reduced in final analysis to an adjunct of the profit motive, to bring about a better understanding of people, their natures and desires, to create sympathetic understandings of

businesses and their problems, with the ultimate objective of inducing favorable attitudes and a wider reception of the products of business and thereby increase profits. In the main I have no criticism of the honest efforts put forth by business to create good will for themselves and that which they have to sell. Many of the statements by business executives lauding the principles of service and considerate treatment are elevating in character and intent, but I fear much of their force is lost in the natural, if not always warranted, inference of the people that such idealism is primarily self-serving. I shall have more to say about the economic phase of human relationships in its bearing upon wider aspects of the subject at a later point in these remarks.

And next, human relations, as comprehended within the social sciences: I don't profess to have knowledge sufficient to warrant my giving any definitions or classifications, but I assume that the social sciences embrace what in the law we used to call domestic relations, which included rights and obligations arising out of the family relationship, the association of people in communities, and even in the larger groupings of states, nations, and races. I readily concede that research and study concerning the social make-up of the world can be and should be of great value in solving some of its problems and directing the thinking and energies of mankind to a more peaceful living together in the societies of the world. I would not discourage continued study in the field of sociology. I could even go along with the president of the university, who seems to recommend greater emphasis upon it. I think, however, to be candid with ourselves, we might ask ourselves just what profit to date has been realized in the study of the social sciences in bringing about a greater stability in the homes of the people, in curbing juvenile delinquency, in composing the acute problems arising out of traditional industrial strife, in suppressing class hatreds manifesting themselves among the peoples of the world, and lastly, and perhaps most importantly of all, in the acquisition of peace among the nations. I will not say, and I do not wish the inference to be drawn, that no progress has been made along the lines I have mentioned. Enlightenment from study is always a step in progress. A development of the facts through research is highly desirable and necessary in the formulation of forward-

looking programs, but I fear, and I confess I have little more than hearsay evidence and occasional observations in my reading to support my fear, that the teachings of some of the sociologists have retarded more than they have advanced the attainment of the goals good people hope for, especially in regard to home and family life.

I come now to human relations among the nations, which is the phase of the subject most engaging to me at the present time. I understand there is a department of human relations, or the humanities, in the set-up of the United Nations. I have no definite knowledge as to the prescribed functions of this department, but one would naturally infer that its objective is to improve the conditions among suffering and underprivileged peoples, and thereby create better understandings and good will among men and women all over the globe. If it is in position to contribute to this betterment, I am sure that all men of good will would wish it success, although many might have objection to the means of accomplishing its purposes.

This very brief outline may serve to remind us, and it is my hope that it will, of the vital, transcendent importance of the field of human relations in the lives and affairs of mankind, in homes, communities, societies, and nations of the world. It was undoubtedly a recognition of the importance of the subject that induced the college president to say that the skills we lack most and need most are in human relations. I think few of us would disagree with him, although there would probably be great variance of opinion on the vital issue—What are these skills and how are they to be obtained? That is where we come into the picture, my brethren and sisters. In order to make a contribution of substance to the solution of these pressing problems, we have to make positive statements. These positive declarations sound intolerant and presumptuous to many of our listeners who don't understand fully the nature of our work and the grounds on which we issue such statements.

There has been a great build-up in our own country, and perhaps in others in the last several decades, for what is termed broadmindedness and tolerance. It is one of the most popular subjects on which a man can speak. I heard a young minister of very engaging personality deliver a most entertaining address on aspects of this theme just a short time ago. In his advocacy of Christian good will and brotherhood he asked people to consider and

*Address delivered Sunday morning October 4, 1953.

reconsider their attitudes toward life, banish prejudices, and be kind and friendly to all. He pictured the Savior during his earthly ministry going about advocating such tolerance and friendliness. He urged a de-emphasis on denominational differences and the formation of a brotherhood that would permit all to come together in harmony and good fellowship. I don't know whether he thought his formula would cure all the world's ills, but I am sure he was convinced that it would help, and I think too that good will come from his popular lectures over the country.

But I do not think, my friends, that this friendly counsel for tolerant brotherhood is a realistic or basic answer to the problems facing us today, particularly in the sphere of human relations. I am very fearful that this popular appeal for so-called broadmindedness, and tolerance has brought in the past and still continues to promote a type of thinking which does not contribute to the seemingly worthy objectives its proponents entertain for it. It sounds good, but how good is it? It would be interesting to know how some of its advocates would answer questions such as these: Should we be tolerant of infractions of the Ten Commandments, that great statement of basic divine law? Would you tolerate a little stealing, a little lying? Would you tolerate violation of the law of chastity? To what extent? Do you think that a loose or equivocal position with reference to the virtues enjoined by God is calculated to inspire in youth a respect for moral rectitude, the type of American life that the founders left as our heritage? I grant that it is a commendable interpretation of Christ's teachings to solicit compassionate consideration for those who are weak and who have made mistakes, but it is a tragic error to fail to distinguish between tolerance for the sin and sympathy for the sinner. Truth is not tolerant of error. Standards of truth are exacting, and the blessings Christ promised are obtainable in their fullness only upon strict observance. No greater boon could come to America and the world than a universal conviction of this principle. The nations could have their hearts' desire of peace in righteousness if they would make themselves worthy.

I have traveled a little, it might be considered a lot except as compared with the marvelous globe-encircling record of our dear President; I have visited countries far removed from America; I have had special occasion to observe the attitudes of other peoples toward our country. I am convinced that what we of America need first and foremost in our relations with foreign nations, and as a basic essential to their friendliness, is respect, not respect born of fear of our great military prowess, our economic production, nor envy of our widely advertised high standard of living, but respect for our integrity, our character, through the conformity of our living to the ideals we profess and expound. There can be no friendliness and brotherhood not founded on mutual respect. I have witnessed the distrust in which we are held by some foreign

peoples, but I make no comment as to the justification for it because it might reflect credit or discredit in places where I do not feel competent or positioned to judge, but I do feel that it is within my province and my duty to point out to our own people and to our fellow Americans the discrepancies between American ideals and practices, which account in large measure for our inability to win the confidence and true friendships of many of those whose cooperation we so urgently need in the crises now confronting us.

I think there are very few peoples in the world who do not have admiration for the concepts of liberty and freedom which we espouse. The founding of the Republic has been an inspiration to the oppressed everywhere, and still is, but unfortunately the discrepancies I have briefly mentioned, and will hereafter call to your attention, have militated immeasurably against its influence for good.

While in South America a few years ago, I took occasion everywhere I went to inquire what the people knew about our own country. I speak now of the common people, not the diplomats and some academic researchers who have greater opportunities for information. I discovered that the people secured their information and formed their opinions about the USA in large measure from the picture shows and the magazines, and the sensational stories carried by the publications about our gangsters and divorcees. Most unfortunately, the finer aspects of our American living were seldom brought to their attention. To all too great an extent, they picture us as a nation of law-breakers, extravagant and riotous livers, and violators of the sanctity of the home and the marriage relation. Are these concepts, whether erroneously acquired or not, conducive to the building of respect for us? They are not. Many of us are prone to ascribe our difficulties in Latin American countries to the ambitions of avaricious dictators. I would not say that there is some basis for this position. But I do say, without fear of successful contradiction, that

there would be infinitely less menace to our friendly relations with our neighbors to the south, and far less fertile ground for planting the seeds of insurrection and autocratic controls if our friends had more respect for our character, our way of life, and our consistency. Remember, there wouldn't be sent out from our country the kind of films which are shown throughout the world and the lurid stories of our newspapers and magazines if there was not some foundation in fact for their production. That is the pity of it all. They are altogether too true.

I found the same condition, perhaps to a lesser extent, prevailing in Europe and the Near East. There we are judged, as all over the world, by the way we advertise ourselves, and unfortunately, the worst segment of our society constitutes our most effective advertisers.

Now I ask you to observe, as one of the most important points in this consideration, this fact that the values in all this advertisement and education are moral values. Although some of our appraisers are not fit to judge, we are nevertheless judged on moral standards. It doesn't bring respect to the accused even if the accuser has to admit that he himself is guilty of the same sins. Much as we disparage certain ideologies, what we fear most is the ruthless malevolent actions of immoral, unmoral, and Godless men, and most unfortunately, there may be some justification for the other side to question our own sincerity and consistency in moral purpose.

I am aware that there are students of world problems who contend that, after all, the final solutions are economic, that if people are well-fed, clothed, and housed, they will be peaceable and happy. I am not converted to this view. A few months ago I sat at a luncheon in New York City with a man who had given forty years of his life as a missionary in Africa. He was acquainted with many tribes and peoples of what we call the Dark Continent and undoubtedly had had

(Continued on following page)



Salt Lake Temple

President Stephen L Richards *Continued*

wide opportunities for observation. He told us that among all these tribes he had never been able to discover a word in their language which could be interpreted as materialism, as opposed to spirituality, as we use these terms. He said that everything in their lives from the cradle to the grave transpires on, to them, a spiritual basis. Many will say that they are crude, backward, ignorant peoples, but I pose this question for you. May it not be that there has been providentially preserved for them, from ancient lineage, a concept of life, which in the mad scramble for the earth's bounties, has escaped the great host of their sophisticated brethren, who have attained dominance of the earth, and who are now being rudely awakened to the realization that all their materialistic striving and attainments may bring only frustration and ruin?

I know I don't have to argue in this company, perhaps not with many of my listeners, for the recognition of moral and spiritual values in the solution of our problems. I take it that we are all gratified from time to time to hear expressions of this recognition by some of the leading men of the country and the world. I am hesitant to say a word that might be construed in disparagement of such statements, but I am constrained to question a little from time to time their sincerity. Is spirituality anything other than a personal attainment and investiture? Is there any such thing as mass morality? The Master taught us that as a man, not the masses, thinks, so is he, not they. It is true that if enough individuals are convinced of spiritual realities, they can greatly influence the society in which they move, but it is the individual and not the mass mind which has the conviction.

I hope you will approve the application which I make of this principle. I don't believe that men in high places, in government, in business, or elsewhere can successfully divorce their private lives from their public declarations and protestations. Nor do I believe that women who attain positions of eminence can do it either. We often speak of the gullible public, but I am very much inclined to think that there is enough of discernment in this public to see behind the idealistic words of speaker or writer, the consistency of performance. I note with growing concern the declination of governmental appointing power to take into consideration morality, except as it affects stealing and treason. The sooner men learn that they cannot teach virtue without living it, the quicker we will attain the respect of those whose co-operation we seek. And what is even more important, the sooner we will bring ourselves to our own self-respect.

You will gather from these remarks that I would subject every representative of the American people, from the small community level, to state, national and international position, to the scrutiny and test of virtuous, moral

standards. I would. Some will say, you are discounting the value of brains and "know-how" in this intricate business of government and sociology. I am not. I stand in awe in the presence of a great mind with superior intelligence devoted to human welfare. We are greatly dependent upon such minds, but if I had to make a choice, which I ought not to have to make, between talent and integrity, I would choose integrity and virtue, for without them we are lost.

If I speak of things which are perhaps to a considerable extent beyond our control, I shall be accused of propagating visionary, utopian ideas. The young minister to whom I referred a few moments ago told us in an effective sentence that Christ warned that we could not attain perfection in life, but he also admonished that we never cease to strive for it. Furthermore, these are not basically my own ideas, although I may be responsible for the crude way in which they are put. They emanate from the revelations of the Lord. How thankful I am every day that I live that we are not left wholly to rely on the reasoning and wisdom of men, and that God in his infinite solicitude for the welfare of his children has made available his own wisdom and will for the guidance of humanity. To us, my fellow members of the Church of Christ, has been committed much of this revealed wisdom and divine guidance for the human family. This is a precious possession, a pearl of great price, to be forever cherished by us and disseminated to the whole family of the Lord. This revealed knowledge contains the full and complete answer to the problem of human relations. Within it there is the Lord's wisdom about the family, the basic unit of society, the community, government in all its stages, from the most limited to the most comprehensive, economics and property, brotherhood and peace, and most important of all, man's relationship to God, his heavenly Father. Intelligent, worldly-wise men have reasoned for years about these problems. They are seemingly still as far from solution as in ancient days. Think for a moment of the contributions to be made in mending the broken homes of our land and protecting the children from delinquency, crime, and ruin, and restoring to marriage its sanctity, and to the home its solidarity, in the conservation of the human resources of the world. Think of the concept we have to give to the world of the dignity of the individual, the aristocracy of his birth, the incomparable goals of his life, and the freedom of choice to attain them. Think of the help we can give to the cause of brotherhood in the earth through the recognition of the Fatherhood of God and the bond of his Holy Priesthood, a fraternity whose like is not to be found in all the associations of men. Think what it would mean to the worthiness of men to receive the in-

spiration of God, if all were to accept the concept of the body as being the tabernacle of the Lord's spirit child resident within it. I cannot enumerate all the glorious principles of truth committed to our custody. If we are accused of presumption in claiming custody of some of these precious truths about life, we can but point to the revelations which have brought them to us and charged us with their dissemination.

We set forth the word of God as we have received it. We claim no monopoly on goodness, Christian virtue, and the love of Christ. We rejoice that millions of his adherents, of his children throughout the world revere his holy name and seek to follow in his ways as they understand them. We know the Spirit of the Lord strives with men for their uplift and betterment. We are not despondent about human nature. We have confidence in men and women the world over. When they shall be privileged to hear the full truth of the gospel of our Lord, countless numbers, under the influence of the Holy Spirit, will embrace the truth. What the world needs for improvement in human relations is the *truth* and *missionaries*. It needs missionaries even more than soldiers, great as may be the need for military defense of our homes and our liberties. So long as we have to have soldiers, I wish they could be missionaries also, missionaries for the finest ideals in American life, missionaries for integrity, virtue, and the great character that has brought about the best in the life of the Republic. How much good they could do all over the world where they are stationed if they would so live as to counteract the influence of the ugly pictures of America which are presented to foreign peoples in ways I have mentioned.

Not only do we need soldier missionaries, we also need missionaries who are ministers of the gospel of Christ, with information, power, and testimony to give to the people of the world a thorough and complete understanding of the glorious blessings he holds out to the faithful and true. I hope I will not be out of the bounds of propriety and that I will give no offense when I make an appeal to the draft boards of our states to give consideration to the invaluable services which may be rendered by devoted ministers of religion in the promotion of spirituality among our own people and those of foreign lands. The Congress has recognized by the enactment of law this essential feature in our national life and activities. Exemption has been declared for ministers of religion from certain military obligations. We are keenly aware of problems confronting draft boards in some of the determinations they are obliged to make. These men, loyal and devoted citizens of the country, serving without pay, have the thankless task of making selections under the selective service act. In communities where our people reside in numbers, they are confronted with some problems which probably do not arise in other sections.

THE IMPROVEMENT ERA

Our Great Responsibilities*

by President J. Reuben Clark, Jr.

MY BROTHERS AND SISTERS: This is an humbling experience. I pray the Lord will bless me while I stand before you, and I ask that you be good enough to add your prayers to mine that I may say something that will be useful, upbuilding, and encouraging to all of us.

I am partly in the unfortunate situation that Brother Romney found himself yesterday. Others that have spoken have gone over my ground. However, I am not like him, I have not a good talk in my coat pocket. Brother Lee and Brother Romney went over much of the ground, some of which I shall try to cover this morning. I have made my peace with them.

So far as we know, humankind have been afflicted with great crises since the grand council in heaven. We are in the midst of a great crisis now, and curiously, the crisis which we now face has in it and is a part of it, the great elemental principle that was in the first crisis that occurred in the council in heaven—the free agency of man.

I should like to personalize that council a little more than I have usually thought. Two great rival personages were in that conference, one standing with the Father. As the chronology is given in the book, it appears that, first, they found space in which to build an earth; then they provided that this earth

should be built; that the spirits should come here to prove themselves whether they would obey the commandments of the Lord, and they were told of the rewards that would come to them if they did, and the punishments if they did not.

Then the question arose with the Father, "Whom shall I send?" The plan called for redemption. One stood forth and said, "I will redeem all mankind. Not one soul will be lost. I will surely do it. So send me." That plan, when analyzed, involved, as the Lord has told us time and again, the destruction of our free agency. Just how we were to be redeemed under the plan and yet destroy our free agency, we are not told. The proposer of that plan said to our heavenly Father, "Give me thine honor." (See Moses 4:1-2; Abraham 3:27.) And our heavenly Father has told us that that meant that he should surrender to the proposer, his power, and he, the Father, become more or less a nonentity, I suppose.

Then the other Personage said, "Send me, and the honor will be thine." The heavenly Father chose the latter, the Only Begotten, who was to be sent to this earth.

Now this first personage, Satan—I can understand that his proposal was based

*Address delivered Saturday morning October 3, 1953.

upon the proposition that since the Father was the Father of all his children and loved them, nothing could be more satisfactory to the Father than the promise to redeem them all. It was a subtle approach, and, of course, God saw it. Satan was "cast down," and with him went one-third of the hosts of heaven. He declared by his rebellion eternal enmity toward the plan that was adopted, and from that time until now, he has constantly sought to build the empire, the kingdom for which he planned, by leading us astray. He has never relented for a moment. Having our agency, he was to lead us to do evil.

He first struck at Adam and Eve in the garden and secured from them disobedience. There is much in the scripture that indicates that mere obedience, per se, irrespective of what the obedience involved, is a great virtue in itself. Mere obedience in spiritual matters requires that on occasion it shall be blind obedience because the Lord cannot explain to us all the things that he asks us to do. We could not understand.

You know, Satan won with Eve, but Eve, when she understood, gave a great hymn of praise that she had fallen because now they would have seed, and they could not have had seed had the fall not taken place.

(Continued on following page)

President Stephen L. Richards *Concluded*

The missionary system employed in the Church probably has no counterpart outside the areas where our people live. We have no professional clergy, as other churches do, and in a sense we have no laity, for all bearing the priesthood are charged with ministerial responsibilities. The missionaries, for whom we claim exemption as provided by law, do not serve in legal ministerial capacity for life, but for very limited periods. After limited ministerial service, they are all instructed to report immediately to draft boards for their disposition. May we take this opportunity of extending, on behalf of the people of the Church, our thanks and appreciation for the understanding cooperation given to our program by the draft boards of many of the states in which our people reside. In this connection, on behalf of the First Presidency, I should like to take the liberty of publicly expressing our thanks and gratitude to Gen-

eral Lewis B. Hershey, national head of Selective Service at Washington, D. C.

His uniformly courteous and sympathetic consideration of our problems has been deeply appreciated. I wish to assure General Hershey and all of you that by this public statement of appreciation we intend no inference to be drawn of an endorsement, or the approval of other selective service officials, beyond that which they have expressly given to our program by official action or written communication.

And now, my dear brethren and sisters, I speak no idle words when I give you assurance that we are in a position to make an inestimable contribution to the betterment of human relations in this anxious, distracted world. We are a relatively small group among the populations of the earth, but we are not reliant only on ourselves and our own strength. God is at the helm of

this ship, which is his kingdom, sailing through troubled waters. He has chartered the course. He has chosen the pilot, his servant, tested and true, to keep us on course. This ship, like the ark of old, bears all the essentials for the re-establishment of the personal reign of the Lord Jesus Christ in the earth, and the essentials for the exaltation of man in the celestial presence of God the Father and the Son. This ship will eventually come to its point of refuge in the harbor of a peaceful world. With all my soul, I plead with you, my beloved brethren and sisters, to stay with the ship, lend a helping hand, and persuade as many of our Father's children as you can possibly reach to avail themselves of the safety, the security, and the glorious promise awaiting all who cleave unto the Lord, our Master and Deliverer. With inexpressible gratitude for his countless blessings, I invoke upon you, his Church, and all his children, his holy and divine benedictions, in the name of the Lord Jesus Christ. Amen.

President J. Reuben Clark, Jr. *Concluded*

Adam and Eve were thrust out of the Garden of Eden; they became mortal, subject to temporal death; but the Lord then said, and did as he said, that he would give to Adam the gospel plan by which the spirits that were to come here could live and gain the reward which he had promised. That gospel plan he gave, and when he gave it, he said it would never be taken away until the end of the world. It is my faith that the gospel plan has always been here, that his priesthood has always been here on the earth, and that it will continue to be so until the end comes. (While through the apostasy since the time of Christ, the priesthood was lost to the people generally and to the Christian churches, yet there have always been on the earth from the beginning, servants of the Lord who have held the priesthood. See: as to the descent of the priesthood down through Moses, D. & C. 84:6-17, 25-26; as to Moses, Elias, Elijah, D. & C. 110:11-15; as to the Apostle John, John 21:22-23; and as to the Three Nephites, 3 Nephi 28:1-10. See *Teachings of the Prophet Joseph Smith*, Smith, pp. 180-181.)

When Adam began to rear a family, Satan struck again. This time he divided the family. Part of them became worldly and wicked, and that wickedness increased. Part of them were righteous. Brother Lee, yesterday traced down the dispensations. There is no need of my retracing their course. These dispensations were, each of them, a crisis. The dispensation in which Enoch lived afforded Enoch a chance to demonstrate that he could do what no other leader of a dispensation has ever done—prepare a people to be taken into the presence of our heavenly Father. That

was the greatest achievement of any leader of any dispensation.

Before the Meridian of Time and the birth of the Messiah, mankind looked forward thereto. Before that, all of the rituals pertaining to the gospel looked to the Messiah, to his birth, as Brother Romney told us. Since that time, we honor him, and our ritual, the sacrament, relates back to that time. We make covenants when we partake of the sacrament. But also, and ever since that time, we have been told that there would be a Dispensation of the Fullness of Times. And as Brother Lee pointed out, we now are in that dispensation, we are in the dispensation which is to prepare for the Second Coming, toward which all true Christians look.

The particular thing that I wish to say today is this: Being in that last dispensation, representing our heavenly Father therein, we have great responsibilities. If the world is to be prepared for the Second Coming, we must do it. No one else has the knowledge. No one else has the authority. The responsibility is ours. The last dispensation has welded together all of the doctrines and principles of the gospel that were advanced in former dispensations. We have the priesthood bestowed by heavenly hands. We have the restoration of the keys, conferred in the Kirtland Temple when Moses and Elias and Elijah came. We have all of the authority, all of the principles that are necessary for the great work of preparation; and ours, I repeat, is the sole responsibility to go forward and see that our mission is carried out.

We must live righteously. We must keep the commandments of the Lord. We must do his work. He has told us what we are to do, and if we are to

gain the salvation which we hope and expect to gain and meet our responsibilities, we must obey what he has told us to do.

My brothers and sisters, if we think of this carefully, I am sure we cannot approach our work in the Church with light-mindedness. I am sure we shall have to be a prayerful people. I am sure we shall have to live in accordance with the commandments which he has given. I am sure we must use our utmost endeavors to build up the kingdom of God here on earth.

I hope, my brothers and sisters, that we shall not be remiss in anything that pertains to ourselves or to our activities in the Church.

I add again my testimony, which I have borne time and again, that God lives, that Jesus is the Christ, that he came to earth, lived, moved among men, carried on his mission, that in due time and in accordance with the plan, he was crucified, and lay in the tomb, and rose on the third morning. I testify that Joseph was the Prophet through whom the Lord re-established his Church here on earth, so ushering in this last Dispensation of the Fullness of Times, for the carrying forward of which and the perfecting of which we are responsible, that the priesthood came, that the gospel was fully restored.

I testify that those who followed the Prophet succeeded to his powers, to his rights and prerogatives and that has come down through to our present President, President David Oman McKay. I testify that if we will follow the advice and the counsel of those who are placed over us, we shall carry forward the work which we are obliged to do—I say obliged, because we are.

May the Lord bless each and every one of us and help us to do our part, I humbly pray, in the name of Jesus. Amen.

—Photograph, Courtesy Salt Lake Tribune



Our Advocate and Our Mediator*

by President Joseph Fielding Smith
OF THE COUNCIL OF THE TWELVE

IF I MAY have the guidance of the Spirit of the Lord, I wish to speak of our Redeemer as our Advocate and our Mediator. I think that quite generally we do not understand his mission as fully in this regard as it is possible for us to do.

In the sixth chapter of Exodus there is a statement which is a mis-translation which I will read to you:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Ex. 6:2-3.)

Now the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty, the Lord JEHOVAH, and was not my name known among them?"

That changes the whole meaning of it.

Now an advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. I want to read one or two passages of scripture on this point.

"Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom." (D. & C. 29:5.)

"Listen to him who is the advocate with the Father, who is pleading your cause before him—

"Saying: Father, behold the sufferings and death of him who did not sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified." (Ibid., 45:3-4.)

"Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted." (Ibid., 62:1.)

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (Ibid., 110:4.)

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (Ibid., 76:69.)

"The power and authority of the
DECEMBER 1953

higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church;

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (Ibid., 107:18-19.)

This from the First Epistle of John, Verse 1, Chapter 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul wrote to Timothy as follows: "For there is one God, and one mediator between God and men, the man Christ Jesus;

"Who gave himself a ransom for all, to be testified in due time." (I Timothy 2:5-6.)

When Adam was in the Garden of Eden he was in the presence of God, our Father. He learned his language. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him.

After he was driven out of the Garden of Eden the scene changed. Adam was banished because of his transgression from the presence of the Father. The scriptures say he became spiritually dead—that is, he was shut out from the presence of God.

From that time on Jesus Christ comes on the scene as our advocate, pleading for us as our mediator through his ministry and labors to reconcile us, to bring us into agreement with God, his Father.

That is part of his great mission. He stands between the Father and man. He pleads our cause. You know, when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father.

I would like to call your attention to one little thing in the first vision of the Prophet Joseph Smith. It is very significant, and Joseph Smith did not know it. If he had been perpetrating a fraud, he would not have thought of it. You will recall in your reading that the Father and the Son appeared, and the Father introduced the Son and told the Prophet to hear the Son.

Now suppose the Prophet had come back from the woods and had said the Father and the Son appeared to him,

*Address delivered Saturday afternoon, October 3, 1953.

and the Father had said, "Joseph, what do you want?" and when he asked the question and told him what he wanted, the Father had answered him; then we would know that the story of the Prophet could not be true.

All revelation comes through Jesus Christ. I have not time to go into the scriptures and give you references for that, but that is the fact. He it was who led Israel, and if I do not prostrate upon the time, I will take the rest of it to read to you the statement from President George Q. Cannon, bearing on this point.

"There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law on Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after his coming. Those who preceded the advent of the Messiah understood that he whom they worshiped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian Church on the eastern continent. The writings of the Hebrew prophets, as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon. But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes,

"And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos." (I Nephi 19:10.)

"Here we have the testimony of Zenock, Neum, and Zenos that the God of Abraham, Isaac, and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who should come to his own. Nephi who himself was a Hebrew and the son of a prophet of that same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

"For behold, the time cometh, and
(Continued on following page)

is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases." (Mosiah 3:5.)

A little further on he says:

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

"And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him." (*Ibid.*, 3:8-9.)

"But we have the word of the Savior himself on this point that puts controversy to an end. When, after his resurrection and ascension into heaven, he first appeared to his Nephite disciples on this land, he declared, 'Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"... I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Nephi 11:10, 14.) Later during his ministry among the Nephites he affirms: 'Behold, I say unto you that the law is fulfilled that was given unto Moses.

"Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled." (*Ibid.*, 15:4-5.)

"Should any still have a lingering doubt that the Jehovah who revealed himself to Abraham, to Moses and to others was any other than he whom we know in the flesh as Jesus Christ, that doubt is set at rest by the revelations given in these days. In the vision seen by the Prophet Joseph Smith and by Oliver Cowdery in the Kirtland Temple, 3rd of April, 1836, the following appears:

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D. & C. 110:2-4.)

"Somewhat curiously an ancient Syrian manuscript has within the last few months been unearthed that is known as the gospel of the Twelve

Apostles. Whether the Twelve Apostles had anything to do with writing it has nothing to do with the point under consideration. The writing was originally in Hebrew, and what we wish to draw attention to is that whenever the manuscript was first written, the writers of the original believed that Jesus was he who spake with the ancient Israelites. It commences:

"The beginning of the gospel of Jesus Christ, the Son of the living God, according as it was said by the Holy Spirit, I send an angel before his face, who shall prepare his way.

"It came to pass in the 309th year of Alexander, the son of Philip the Macedonian, in the reign of Tiberius Caesar, in the government of Herod, the ruler of the Jews, that the Angel Gabriel, the chief of the angels, by command of God went down to Nazareth to a virgin called Miriam, of the tribe of Judah the son of Israel (her who was betrothed to Joseph the Just), and he appeared to her and said, 'Lo! there ariseth from thee the one who spake with our fathers, and he shall be a Savior to Israel; and they who do not confess him shall perish, for his authority is in the lofty heights, and his kingdom does not pass away.'"

The Lord bless you all I pray in the name of Jesus Christ. Amen.

First Session, Friday Morning, October 2, 1953

One Church, One Gospel, One Savior

by Bishop Joseph L. Wirthlin

OF THE PRESIDING BISHOPRIC

PRESIDENT MCKAY, my beloved brethren and sisters, this has been a most inspirational hour. I am sure that the Lord has manifested through his servant the course that he wants his children to follow and pursue here in mortality.

Brothers and sisters, do you believe God is the same yesterday, today, and forever?

Do you believe he is a God of order in all things?

Do you believe that he governs the universe by the application of divine law?

Many would answer these three questions as follows: some in the affirmative, some not sure, and possibly some negatively. Those who are not spiritually inclined might indicate that they believe there is a God, a higher intelligence which governs the universe, and they point out some of the evidences that are found in the many forms of nature—the orderly sequence of the seasons, each in its place, spring, summer, autumn, and winter, and to the creation of storms based upon the application of divine principles; the sun, the moon, and the stars all held in their orbits by the application of the laws and powers best known to the Creator.

The scientist in his laboratory slowly unravels the wonders of the creation which evidences the existence of a divine being by whom the universe was created, by whose hand the animal world, the vegetable world, and the mineral world are ruled.

I wish to submit another question: What of man and woman, son and daughter of the Creator of the universe, created in his image, according to Genesis 1:27?

So God created man in his own image, in the image of God created he him; male and female created he them.

Then another question: Is there a definite set of laws for the spiritual and the mental growth and progress of man to the end that he might enjoy salvation and exaltation in the kingdom of our heavenly Father? Again some may answer in the affirmative; some may doubt; some may have a negative attitude.

Definitely fixed laws and powers govern nature, planets, and the universe which can only be changed by the will of God. Man, the greatest of God's creations, can and does fix the laws that govern his mortal life regardless of any divine plan that was devised for his good. He is blessed with intelligence far above all the other creations. Hence, he knows the difference between good and bad, and being blessed with the divine gift of free agency, can decide what course he will pursue in life.

Recently, a noted reverend doctor declared, "There is nothing to the *One Church Idea*," which, from my point of view, is an admission by the reverend doctor that there is not anything to the idea of a divine plan for the blessing of our heavenly Father's children. There are many who think as the reverend doctor, and they say, "After all, we are all striving towards eternal life. It makes no difference which path we follow, for our destination is the same." To advocate there is but one God, one faith, and one baptism is considered by many to be narrow and unjust.

In this day and age the words of Paul are applicable when he declared to the Galatians:

THE IMPROVEMENT ERA

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Galatians 1:6.)

The concept of the Godhead has changed since the days of the Savior. He said:

... he that hath seen me hath seen the Father. . . . (John 14:9.)

The idea of one Church, one gospel, and in fact, one Savior, in the minds of many, is a fallacy.

It would not be consistent thinking to believe that God is orderly in the governing of the universe and indifferent and disorderly in providing a plan of life and salvation for his greatest creation, namely, his children.

But in the midst of all this confusion and so-called broadmindedness by the teachers of man-made religions, the voice of a young Prophet was heard, coming from western New York, a young man who again declared that there is one Church, one God, one faith, one baptism. This young man dared to tell the world that he actually saw the Father and the Son. He reaffirmed to the world that God was a personage with body, parts, and passions; that Jesus Christ, the despised Nazarene who was crucified upon Calvary's hill, actually lived. He conversed and talked with him. He received definite instructions, and among other things, the resurrected Savior said:

... they draw near to me with their lips, but their hearts are far from me. . . . (Joseph Smith 2:19.)

This young American Prophet boldly declared to the world that an angel had appeared to him and entrusted to his care an ancient record which contained the history of the dealings of the Lord with the people that lived upon this, the American continent in ancient times, and there was contained in this sacred record the divine plan of salvation given to mankind through Jesus Christ when he visited the people upon the American continent.

He declared to the world that John the Baptist appeared to him and conferred upon him the Aaronic Priesthood; that Peter, James, and John, the former apostolic Presidency, bestowed upon him the Melchizedek Priesthood; that Elijah came and gave him the keys for the work of the dead, Moses the keys of gathering, and Elias the return of the spirit of the gospel.

In fact, he declared to the world that the Church of the Lord Jesus Christ had been restored to the earth with the priesthood of God and all the offices and officers that existed in the ancient Church.

The reaction to his divine message and tidings of great joy was received with scorn. He was looked upon as a bigot, narrow-minded. Finally, he sealed his testimony with his blood.

Now, let us go to the law and the testimony to determine whether or not the claims of the Prophet Joseph were false or true. All Christians accept the Bible as the law and the testimony.

First: Did the Savior establish one Church or many churches?

Second: Were there definitely assigned officers in the Church?

Third: Was there divine authority upon the earth and one gospel?

Reading from I Corinthians, 12th Chapter, 28th Verse:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Here we see the servant of God speaking of the Church, one church not many churches.

And again we read in Ephesians 5:23:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

—one Church, only one, of which Christ was the head.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (*Ibid.*, 5:24.)

Here is evidence where Christ is the head of the Church, one Church not many churches.

And again in Ephesians 4, Verses 4 and 5:

There is one body [one church], and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

These are a few of the evidences found in the law and testimony which bear out the great truth—there was but one church organized by the Savior during his ministry, and in the establishment of his Church, there was but one organization, and in that organization there were definitely assigned officers endowed with divine authority from on high.

We read from Ephesians 2:20 and 21:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord.

Here twelve men were duly ordained and set apart as the Twelve Apostles of the first Church. We read in Mark 3:14, that he ordained the twelve, "... that they should be with him, and that he might send them forth to preach," the gospel, to represent this great organization, the one Church, and proclaim the gospel to the known world of that time.

We read in Acts 11:22:

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Here we see a duly authorized servant of God being sent by the Church by those who were in authority in Jerusalem to Antioch to take care of Church affairs.

The Savior makes it very clear when he stated to the people in Matthew 7:13-14 (speaking of one Church, speaking of one organization with

definitely ordained servants in the same, and one gospel):

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

This statement of the Savior to the world is definite and clear to the point that there can be but one way, his way, through his organization, the Church of the Lord Jesus Christ—the one Church.

In his Church are found according to Paul in his message to the Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Christ was a high priest after the order of Melchizedek. We read in Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

In other words, all of the Apostles received the Melchizedek Priesthood. They received their apostolic calling from Jesus Christ.

We find in Luke 10:1, where there are seventies spoken of and who were sent out two and two to every city and place, whither he, the Church, would come.

In Acts 15:2, we read where Paul and Barnabas were going to settle a certain dispute, and they were sent up to Jerusalem to consult the Apostles and the elders about this question, elders in the Church.

We find in Philippians 1:1:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

There were bishops in the organization of the Church as Christ established it.

In Luke 1:5, we read of Zacharias, the priest. We read of this same priest in Luke 1:8.

In Ephesians 4:11, Paul speaks of ordained teachers. In Philippians 1:1 the deacons are mentioned.

In Ephesians 4:11, are found evangelists or patriarchs.

As we carefully peruse the law and the testimony, we find there was but one Church organized by the Christ. He gave to the world but one gospel plan for the salvation and exaltation of mankind, and the priesthood of God, and in it officers duly ordained and authorized to serve in his kingdom upon the earth, his Church—one Church.

There were certain initiatory ordinances that had to be met to gain citizenship in the kingdom or membership in the Church of the Lord Jesus Christ. This was best illustrated on the Day of Pentecost when a multitude of people were gathered together, and Peter bore his testimony so strongly and

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impressively as to the mission of the crucified Savior that that great multitude arose as one man and asked the question, "Men and brethren, what shall we do?" Peter answered them:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

Here are the principles and the ordinances whereby the children of our heavenly Father might enjoy membership in the one Church, the Church of the Lord Jesus Christ.

I might digress long enough to say that there are different forms of baptism upon the earth. I speak specifically of baptism by pouring or sprinkling for children. As I understand the words of Peter on the Day of Pentecost, baptism was for the purpose of forgiving sins. Small children are not guilty of sins because they do not know the difference between good and bad, and the Savior said, "Suffer little children to come unto me, . . . for of such is the kingdom of God." (Luke 18:16.)

It was a great source of inspiration and encouragement to future generations when Peter promised in a distant day the gift of the Holy Ghost or the spiritual baptism would be available to those afar off and those who were afar off, I believe, are the people that live in this generation.

And coming back to the Apostles of Christ's day, they observed a falling away—the apostasy was underway, for Paul declared to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Gal. 1:6.)

The Apostles were blessed with prophetic vision for we read in Acts 3:19:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

And continuing on in Acts 3:20 and 21:

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The apostasy was foreseen, and God revealed there would be a restitution, a restoration of all things before the second coming of the Christ.

I think all Christians will admit that Christ atoned for all men, hence all men will enjoy the blessings of the resurrection.

Joseph Smith taught the world that in the plan of the gospel as it is represented in Mormonism, there will be a place for all of the Lord's children on the basis of merit as revealed in Revelation 20:12:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Modern revelation teaches us in the 76th Section of the Doctrine and Covenants, that all men, the sons and daughters of God, will enjoy a place in one of the glories prepared for them, according to their deeds in the flesh.

I ask you if this is narrow. I ask if this is bigotry. But I want to say to you, brethren and sisters, this is the broadest plan of salvation that has been given to the world since the Savior was crucified for the sins of all men:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

It is a glorious truth and blessing to enjoy membership in the Church, the one Church of the Lord Jesus Christ, restored to the earth in exactly the same form as it existed when Christ established it first twenty centuries ago. Each and everyone of us can testify by the Spirit of the Holy Ghost that we know that God is the same yesterday, today, and forever; that he is a God of order in all things; and that he spoke personally to the Prophet Joseph and assigned him the great task to establish upon the earth the Church of the Lord Jesus Christ, the one Church, the one gospel, and teach the world that there was but one Savior, the Son of God.

Personally, I am not ashamed of the restored gospel of the Lord Jesus Christ

as it has been given to us through his Prophet. I want to testify to you that there is but one Church, and that is the Church that carries his name, the Church of Jesus Christ of Latter-day Saints. I want to testify to you, brethren and sisters, that there stands at the head of this one Church of the Christ, a Prophet, an Apostle, who has all the same rights, keys, and authority that were enjoyed by Peter in the beginning, and that the same is equally true of the Twelve, and all of those who preside in high places in this great organization.

Certainly, when God the Father declared:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man, (Moses 1:39)

he devised a plan whereby this could be done, and an organization through which it could be accomplished, namely, the organization of the Church of the Lord Jesus Christ.

That is my testimony to you. I thank God for it. I hope that every member of this Church will have that same witness in his heart and that the children of men, as the prophet of God called all men this morning to repent of their ways and accept of this divine plan, and thus prevent the catastrophe which now faces the world. If the world will follow this divine counsel, there is no question but what we can live in the Spirit of the Christ, namely, the spirit of peace, for which all nations are struggling.

May God bless us. May we express our appreciation day by day for our membership and our many opportunities for salvation and exaltation in the kingdom of God, I humbly ask, in the name of Jesus Christ. Amen.

Fulfil Your Responsibilities

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

THIS morning as President McKay and Joseph Wirthlin spoke, I thought to myself that it is our job to implement the work of the Church, the divinity and purpose of which President McKay bore witness, and the inspired organization to which Bishop Wirthlin testified. Somehow we must, ourselves, through the inspiration of the Lord, and through his guidance, make the destined goal a reality.

There were in the Church, in the stakes of Zion, on December 31, 1952, 1870 quorums of the Melchizedek Priesthood that totalled, in round numbers, 138,400 men. All of these hold the right and the privilege to preach the gospel, when called, to any portion of the earth or within their own stakes. Twenty-eight thousand, nine hundred fifty of these men, for various reasons, are not available to the wards or

to the stakes in which they live. Some are on missions; 15,000 are engaged in Church activity other than quorum work, five thousand are away from home; and more than five thousand are in the armed services. That leaves a total of 109,000 men, however, who are available. It depends upon the strength of their testimony and upon what they intend to do with this great gospel, as to whether or not we are to succeed in what President McKay has so earnestly pleaded for this morning.

I estimate that there are in each quorum of the Melchizedek Priesthood, an average of forty-eight men who will not, normally, have direction from any ecclesiastical heads as to what they shall do except by their quorum presidents. They will not be used by bishops in the wards; they will not be used by the stake officers; and if they have any as-

THE IMPROVEMENT ERA

signed tasks, it will be because the presidents of their quorums assign them. Therein, in my opinion, lies the acid test of quorum leadership.

When I was a good deal younger, I read a verse of scripture. The first reading thrilled me. I was filled with wonder, and awed at its implications. This is the scripture:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good; and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

I confess that when I read these words for the first time, there sprang into my heart an intense hope, if a person can have a hope in reverse order, that I might, personally, have been one of those in whose midst the Savior stood when choosing those to be born as leaders on earth. I believe every young man who has any feeling for this Church gets that thought. I think I am not alone in it, at all.

The Lord revealed to Abraham that he was one so chosen. Now Abraham was called by the Lord out of the Chaldees to go and settle in Canaan. The Lord was testing him. I believe that the Lord tests his leaders, even his greatest leaders, by entrusting with small positions where they will lead but few people. If they prove worthy, and unwaveringly lead these people toward their exaltation, he then adds more and more responsibility until there is no limit to capacity, development, and glory of that leader.

I remember with a good deal of feeling the words with which Abraham described his action. He left the Chaldees with such souls "as we had won in Haran." I think those souls were few. In my humble opinion, Abraham led out of that land a group of people corresponding in size to a quorum of elders. Probably when he first started out, he had perhaps fifty or sixty, and the Lord tested him to see if he would lead them as directed, and he did.

Now, brethren, statistically you have about fifty men in your quorums available for assignment. You young elders' presidencies, you young men who have enthusiasm but not yet much practice in the business of doing Church work, if you are to lead fifty men and can lead them into righteousness, if you do it successfully, the Lord will enlarge you and will bring upon you greater leadership, until finally you will find place among those to whom he referred when he spoke to Abraham as being among those who would become, his leaders.

You do not have to preside over the Church, or over a stake, or over a ward to qualify for such a great thing. However, I do think that if you preside over a quorum of the priesthood, if it

is your responsibility to bring into activity any man, then unless you bring that man into activity, you are not measuring up to what the Lord had in mind when he inspired the president of the stake to call you to that exalted position.

And what I say about an elder applies equally well to a seventy or to a high priest. It matters not. All are offices in the Melchizedek Priesthood, and it is this priesthood which will enlarge this Church and fill the earth.

Let us not, therefore, brethren, fall down in that responsibility. Let us not worry, brethren of the quorums, about the men whom the bishops call. Those men are taken care of, they have something to do. But let us not rest until the men who do not have exact responsibility are given such responsi-

bility through quorum activity. Then we shall grow and then we shall flourish upon the mountain. Great will be our joy, for we shall sing praises and hosannahs to the most high God, as we see his great work coming to fruition.

I add my testimony to that of Bishop Wirthlin, that there stands at the head of this Church a prophet, a seer, and a revelator, and that those who preside with him, and who, under his direction, direct the affairs of this Church are likewise prophets and seers and revelators, and I uphold and sustain them with all my heart. I pray that I can do it with all my strength, for unless a person does it with all his strength, as well as with his heart, not much is accomplished.

This is my prayer, in the name of Jesus Christ. Amen.

Second Session, Friday Afternoon, October 2, 1953

The Joy of Missionary Service

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS: It seems to me that every time I stand in this position I feel less sure of myself. I recognize that as we go out in the stakes, there is a warmth of feeling between the congregation of the Saints and those who visit their conferences from time to time, and there should be no difference in this meeting, because that same spirit of warmth and fellowship is multiplied by the increased numbers that are here, and yet notwithstanding that, this vast congregation, and consciousness of the fact that there are so many listening in on the outside, presents a challenge indeed.

I have undertaken today to write what I would like to say in the interest of time, and I sincerely hope that the Lord will be with all of us, that what I shall say may be of benefit to you and to me, and give us increased faith.

Since our last conference it has been my privilege to visit two of the missions of the Church, one in southern California and one in eastern Canada. I have been thrilled with the splendid work that is being done by our missionaries. It seems to me they are doing more effective work than ever in our history. They do not go out with a spirit of antagonism toward any church or any people, but rather in the spirit of the counsel that was given in the early history of the Church by the Prophet Joseph when he said that we should contend against no church, save it be the church of the evil one, that we should take upon ourselves the name of Christ, and speak the truth in soberness, and that as many as repented and

were baptized in his name, which is Jesus Christ, and endured to the end, should be saved. He also said that we should declare glad tidings, publish them upon the mountains and upon every high place and among every people that we should be permitted to see. We should do it with all humility, trusting in him, reviling not the revilers, and of tenets we should not talk, but should declare repentance and faith on the Savior, and the remission of sins by baptism and by fire, yea, even the Holy Ghost. It is in this spirit that our missionaries are counseled to go from house to house, preaching and bearing witness of the restored gospel of Christ. We recognize the fact that the world is full of good people, that they have their religious convictions and traditions, traditions that are deeply rooted from ages past. We do not ask them to give up any truths that they have, but we do ask that they re-appraise their faith and their religion, their church, to see if they harmonize with that which was taught by our Lord and Savior, Jesus Christ. Our missionaries do not present a message of a new church; it is a message of the restored Church. We do not have a new gospel. It is the gospel that was preached by Jesus Christ, the same yesterday, today, and forever. Our position as Latter-day Saints is that we are entrusted with the responsibility of establishing the kingdom of God in the earth, that it may prepare mankind for the kingdom of heaven that is to come. We feel that there is no greater message that can be

(Continued on following page)

brought to the children of men than one that will make men conscious of error and turn them to the truth. Repentance is a grand Christian act. It is not only Christian, but it is also divine.

This missionary activity is a great contribution to our missionary's life, whether he be young or old. For two or more years, he is in the field of a spiritual uplift. He learns to pray as he never did before. He learns to draw near to God, and he finds that God draws near to him. He learns that there is only one way to every human heart, and that is through humility and prayer. He learns to be tolerant with his fellow men. Through study he learns to enrich his mind, enlarge his soul with the thoughts of great men, men of God, prophets of God, and thus he grows in knowledge and wisdom.

In the mission field a missionary is often tempted, but he does not yield. Thus he becomes brave and strong, strong physically, mentally, morally, and above all, spiritually. A missionary often has great decisions to make, decisions that many times are beyond the wisdom of his youth.

I recall an experience that was related by President J. Robert Price, former president of the Central Atlantic States Mission, as he met with us on one occasion in the temple, telling of two young missionaries who had just recently come into the field, neither of whom had had much experience. Brother Price had received a message that one of the families was having some difficulty, marital trouble as I remember, and so these two young, inexperienced missionaries were sent to this home. On entering the home, one of the elders asked if it would be in order with the family that they first kneel in prayer. And so they all knelt down, and the young elder who led asked that the Lord would guide in the proceedings that should follow, that the differences could be composed in that home, and that peace could be established. And he prayed for the home, and in the sincerity of his heart he brought conviction to those who listened. And when they all arose from their knees, the father, who seemingly had been the leader, who had been the source of the trouble, approached the missionary; taking him by the hand, he said, "We do not need you longer. You have touched our hearts, and we will compose our differences, and you can depend upon it that we will not fail." And Brother Price in reporting it said, "Surely, out of the mouths of babes and sucklings hath the Lord ordained strength."

And so it is in this spirit that our missionaries go forth, and they have great decisions to make, and they are equal to them.

The missionaries also learn the injunction that was given by Isaiah the prophet, that they should seek the Lord while he may be found:

... call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah 55:6-7.)

Our missionaries learn to love their contacts, the people whom they meet, although they do not always see alike in matters of religion and do not always agree, yet they recognize that the world is full of good people. Many honest-hearted and upright men and women have not accepted and do not accept Mormonism because they cannot comprehend it. As the Savior said to Nicodemus, "They cannot see." And yet through the fine work that they are doing, our missionaries are gradually breaking down prejudices. They are being invited into homes that are blessed because of the faith and the testimony that they bring to them. There is no greater joy that can come to the human heart than to bring this message of eternal truth to those who do not have it. And so our missionary service becomes a great spiritual factor in the lives of those who have this unusual experience. There is nothing equal to it anywhere. Our boys come home filled with a testimony of the truth, acknowledging the goodness of the Lord to them and conscious of the fact that they have been able to do some good, not only to themselves but also to those with whom they have come in contact.

Thus has been laid a foundation of faith and spirituality and strength of character in our young people that has contributed greatly to the growth and the strength of this Church. It is no wonder the Bishop of York was led to say after his visit to Salt Lake City, on his return to England, as reported, I think, by Brother Sonne on his return from Europe, "The Mormon Church must be a wealthy Church, for it maintains so many missionaries in the world." At that time I think there were five thousand missionaries, and at an average cost of sixty dollars a month for each, you can see that would amount to \$300,000.00 a month, or over \$3,500,000.00 a year, and so the Bishop of York was calculating it in dollars and cents. He did not understand that the wealth that maintains these missionaries is not gold and silver, but faith, sacrifice, devotion on the part of parents, in most cases, parents of limited means, not of wealth, but rich in faith and in a confidence in this great work. It is not gold that has built our temples and our meetinghouses, but the same faith and devotion to the Lord on the part of those who also support the great missionary system of the Church.

In conclusion, my brethren and sisters, may I read an extract from a sermon delivered in this pulpit many years ago by President George Q. Cannon. I think it was in 1871. It was subsequently reported in the Church Section of the *Deseret News*. For some

of you who are younger, President Cannon served as counselor in the First Presidency from the time of President John Taylor on to the time of President Snow. I think it was during President Snow's administration that President Cannon passed away. He was one of the great leaders of this Church—a brilliant mind. He knew the Prophet Joseph. His father had come from the Isle of Man with his family. They had become converted to Mormonism, and had settled in Nauvoo, and were there at the time of the martyrdom. I think I may safely say that President Cannon's tribute to the Prophet Joseph in his biography is one of the finest that has ever been written regarding the Prophet Joseph. It was written from an intimate touch that the Cannon family had with the Prophet, and George Q. Cannon as a lad fourteen years of age remembered the great leadership and the spiritual power that characterized the Prophet of God, to whom the Lord had revealed his great work. And so I quote in conclusion some remarks from President Cannon:

The Latter-day Saints are not so uncharitable as to imagine that they are the only ones with whom God is dealing, or are they the only people over whom and toward whom his providences are being exercised. Such a thought has never entered into the hearts of those who are intelligent and reflecting in the Church of Jesus Christ of Latter-day Saints. It is true that we believe and testify that we have been called to proclaim the everlasting gospel in its ancient purity and simplicity, with the plenitude of its gifts and graces, as enjoyed in ancient days, that we have been called to lay the foundation of that work which is destined to grow and increase and spread until it fills the whole earth from north to south and from east to west. Yet we do not on this account arrogate to ourselves all the kindness, all the mercy, care and goodness which God dispenses to his creatures here on the earth, but we firmly believe in every nation and among every kindred, tongue, and people, and in fact in every creed on the face of the earth, there are those whom God watches with particular care, and to whom his blessings are extended, and we believe that his providences are over all the works of his hands, and that none is so remote, friendless, or isolated that he is not the object of his care, his mercy and his love. This is our belief, and when we see the events which are taking place at the present time [and this sounds almost prophetic], when we hear of revolutions and wars of nation rising against nation, of the various judgments and calamities, as well as the various kindnesses and mercies, that are bestowed upon and extended to the inhabitants of the earth, and to the various nationalities into which they are divided, we see in all these things the hand of our kind and beneficent Creator. We see his providences. We behold his going forth, and we acknowledge his goodness, and we also think that we can discern his overruling care and providence for the bringing to pass the great events of which he has spoken, which will eventually result in the emancipation of our race from the thralldom of evil, under which it now groans.

It is in this spirit, my brethren and sisters, that our missionaries go out into the world to proclaim the restored gos-

THE IMPROVEMENT ERA

pel, and I have nothing but commendation for these fine men and women who are sent out, and for the splendid men and women who preside over them. These mission presidents and their wives, outstanding in their faith and in their devotion to the work of the Lord, give these missionaries proper direction, and inspire them in the great work to which they are called. I am grateful as I stand here today for the privileges and blessings that were mine over forty

years ago to be called to the mission field to preach the gospel. I am grateful for the foundation of faith that was established in my soul because of this unusual experience, and I humbly acknowledge on this occasion these blessings, and also the goodness of my parents in making such an experience possible. I express my gratitude to my heavenly Father, and I bear my testimony of the divinity of this great work, in the name of Jesus Christ. Amen.

men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Then there follows an account of the baptism of Adam, and this declaration by a voice speaking out of heaven to Adam:

Behold, thou art one in me, a son of God; and thus may all become my sons. (Moses 6:52, 68.)

In writing to the Galatians, the Apostle Paul said,

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. (Gal. 3:8.)

He was speaking of the ordinance of baptism in Moses' day when he wrote these words to the Corinthians:

... how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses. . . . (1 Cor. 10:1-2.)

And then of the children of Israel under the leadership of Moses, Paul again wrote to the Hebrews, and said,

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (Hebrews 4:2.)

All of these statements thus recorded in the Bible have been confirmed by modern revelation.

Just as in the dispensations of Adam, Abraham, and Moses were those fundamental teachings given and those fundamental ordinances of the gospel administered, so we hear the Savior speaking to Nicodemus,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

To suppose that God would initiate ordinances on which salvation would be conditioned, and then allow four thousand years to pass without any authority or any organization to administer those ordinances, is untenable to the thinking man. A thinking man would have to conclude with Napoleon, "Unless a religion existed from the beginning, I cannot believe."

Now for just a moment, let's take a hasty look at the Church organizations that have existed in each of these dispensations from the beginning. To Adam there was given "... dominion ... over every living thing that moveth upon the earth." (Genesis 1:28.) The government in his time was patriarchal, and the priesthood ruled. Men holding the priesthood ruled by direct revelation and commandment. In Enoch's time likewise, his government was patriarchal. Zion, the City of Holiness, was established, and Enoch gave a perfect economic law, known to us as the Order of Enoch. There was likewise a similar government from Noah to Abraham, as we are informed by modern revelation in these words,

(Continued on following page)

"And this is my gospel..."

by Harold B. Lee

OF THE COUNCIL OF THE TWELVE

IN PRESIDENT MCKAY's address this morning he told of a picture that hung in the Huntsville meeting-house, a picture of President John Taylor, under which were the words, "Where the kingdom of God is not, there is nothing." That statement encourages me to talk about something about which I have been thinking for a long time. If the Lord is willing and I might have his Spirit, I would like to speak about a subject which I will introduce by quoting a question asked by a missionary, and a statement from a great thinker. The missionary asked, "Since the restored Church claims that it is necessary to have the same organization that existed in the primitive church, particularly Twelve Apostles, how then can we claim that the kingdom of God and the gospel were upon the earth before the time of the Savior when they had no Apostles?"

The statement which I wish to read is from Napoleon I, while he was in exile in 1817. It reads as follows: "I would believe in a religion if it existed from the beginning of time, but when I consider Socrates, Plato, and Mohammed, I no longer believe."

There are those who believe that the kingdom of God was not established until after the advent of the Savior and that the gospel of Jesus Christ was not upon the earth until the time of his advent.

As I have thought of that question of the missionary about the organization of the Church, and about Napoleon's statement, three questions have formulated themselves in my thinking: The first, How old is the kingdom of God and the gospel upon the earth? The second, What are the essentials of a gospel dispensation in the world? And third, What officers are necessary in an organization to constitute the Church and kingdom of God? I realize that to answer those questions fully would take much more time than is allotted to me, so I shall comment only briefly and make a few observations in answer to these questions.

In the Lord's revelation to Abraham, he spoke of the purpose in sending

spirits upon the earth, to "... prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:25), with a promise that if they would keep their second estate they should have glory added upon their heads forever and forever.

In the first chapter of the writings of John, the nature of that glory spoken of in the revelation to Abraham is implied. John said,

But as many as received him, to them gave he power to become the sons of God. . . . (John 1:12.)

In a modern revelation that same statement is repeated with slight variation and then clarified, in these words:

But to as many as received me, gave I power to become my sons; . . .

And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And then the Lord proceeds to define the fundamental principles of the gospel in these words:

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom. (D. & C. 39:4-6.)

The gospel plan, as these scriptures would indicate, was laid in the heavens before the earth was organized and spirits were placed upon it.

That this gospel and the essentials of salvation have been upon the earth in every dispensation from the time of Adam, there can be no doubt. In an early revelation to Moses, which we have contained in the Pearl of Great Price, the Lord, speaking to Adam, said this:

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (D. & C. 107:40.)

From Moses to the Prophet Samuel, Israel was governed by judges, who were chosen from among the people. And then you will recall, because they were "peculiar" in that type of government, they sought for a king, to be like other peoples; a king to rule over them in secular matters, while a prophet would continue to guide in spiritual affairs. You will recall that Saul was then chosen, followed by David, and by Solomon, and then the division of the children of Israel into the kingdom of Judah and the kingdom of Israel under Rehoboam and Jeroboam.

With the advent of Jesus, the Jews were in a state of apostasy, and you will recall he chose twelve men to be his special witnesses, and to one of these twelve, Peter, he gave the keys to the kingdom of God. The significance of that commission of the keys of the kingdom to Peter is better understood in the words of a revelation given to us by the Prophet Joseph Smith, when the Lord said this, speaking of the Prophet Joseph,

Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood. (*Ibid.*, 81:2.)

In other words, Peter, holding the keys of the kingdom, was as much the president of the High Priesthood in his day as Joseph Smith and his successors, to whom also these "keys" were given in our day, are the presidents of the High Priesthood, and the earthly heads of the Church and kingdom of God on the earth.

The Apostle Paul describing the Church organization in his day said,

And God hath set some in the church, first apostles, secondarily prophets, . . . after that . . . helps, governments, . . . etc. (1 Cor. 12:28.)

But in all of these Church offices we are told again in the revelations

. . . there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred. . . . (D. & C. 132:7.)

We are living today in the Dispensation of the Fulness of Times, and we were given a statement, inspired by the Lord, to the Prophet Joseph Smith in these words, which make some explanation of what the Dispensation of the Fulness of Times contemplated. He said,

. . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should . . . be revealed from the days of Adam, even to the present time. And not only this, but those things which

never have been revealed from the foundation of the world . . . shall be revealed . . . in this, the dispensation of the fulness of times. (D. & C. 128:18.)

The Apostle Peter spoke of that, in referring to this same Dispensation of the Fulness of Times, when he said there would be a

. . . restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:21.)

It seems clear then that were the Church organization today to be devoid of that which Jesus gave, therefore, in the way of organization, this dispensation would fail by that same token, to be an established kingdom of God upon the earth in the Dispensation of the Fulness of Times in which was to be restored "all things." Undoubtedly the organization the Master gave was to be the pattern of organization more perfected than in the past dispensations. There is evidence of this in the fact that after he had left the people here following his resurrection, he went to the Nephites, and there again he chose twelve disciples, whom he set up to govern his Church and that part of the kingdom here on this continent among the Nephites.

We might then ask, what is the kingdom of God? And again we are not left without an answer, for the Lord replied, "The keys of the kingdom of God are committed unto man on the earth. . . ." Where there are the keys to the kingdom, there is the Church of Jesus Christ, and it is the stone which was cut out of the mountain without hands, as told in Daniel's interpretation of the dream, which was to roll forth and smite the image and break it in pieces and to roll on until it should fill the whole earth. (D. & C. 65.)

The Prophet Joseph Smith makes this definition of the kingdom of God:

Some say that the kingdom of God was not set up upon the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins, but I say to you in the name of the Lord that the kingdom of God was set up upon the earth in the days of Adam to the present time. Whenever there has been a righteous man on the earth, unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God . . . to administer in the ordinances of the gospel, and officiate in the priesthood of God, there is the kingdom of God. . . . Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (*Teachings of the Prophet Joseph Smith*, pp. 271-272.)

This is but another way of saying what the picture in Huntsville declared as related by President McKay, "Where the kingdom of God is not there is nothing."

Just as the Master said in his day,

the kingdom of God cometh not by observation, meaning that there would be no outward signs or no political changes, so today, it is now among us, as it has been in every dispensation of the gospel since the days of Adam.

Another statement was made by the prophets of the New Testament which to me has some significance. They are quoted as having said that ". . . the kingdom of God is within you." (Luke 17:21.) A more correct translation probably would have said, "The kingdom of God is among you or in your midst," but as I thought of that other statement, "The kingdom of God is within you," I recalled an experience that we had with a group of students from Brigham Young University, who were gracious enough to come under the leadership of President Wilkinson to a little group over in the Lion House, and there sixteen, representing sixteen foreign countries, were asked to stand and tell how they came to know about the gospel and accept it, why they were at Brigham Young University, and to bear their testimonies. It was a most intensely interesting evening. We heard from young men and women from Mexico, Argentina, Brazil, the Scandinavian countries, France, and England. The story was the same. When they began to relate how they came to find the gospel, it was this: They were yearning for truth. They were seeking for light. They were not satisfied, and in the midst of their search, someone came to them with the truths of the gospel. They prayed about it and sought the Lord intensely, intently, with all their hearts, and came to receive a divine testimony by which they knew that this is the gospel of Jesus Christ. One young woman said, "I had been studying the gospel, and this night I came to a meeting and I heard them sing, 'Joseph Smith's First Prayer,' which gave in song the story of the first vision, and before they had finished that song, into my heart the Spirit bore testimony that this is the Church and kingdom of God." So within the heart of everyone, every honest seeker after truth, if he has the desire to know, and studies with real intent and faith in the Lord Jesus Christ, the kingdom of God may be within him, or in other words, the power to receive it is his.

I bear you my humble witness that this is the Church and kingdom of God in the earth. This is the Dispensation of the Fulness of Times. Except for the fact that it is but a continuation of the same gospel, the same fundamental principles, the same authority which has existed from the beginning of time, we would have to say with Napoleon I,

Except you can prove to me that this religion has been from the beginning, I will not believe.

God help us to take this message out to the world and convince them of the power of the gospel and the power which is within them to receive the kingdom of God while it is yet day, I pray humbly in the name of the Lord Jesus Christ. Amen.

THE IMPROVEMENT ERA

Not for the Idler

by Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

PRESIDENT McKay, President Richards, and President Clark, my beloved brethren and sisters: I feel very humble this afternoon in standing before you and in occupying this position. I sincerely pray that you will have a silent prayer in your heart for me, and I humbly pray that the Lord will sustain me. There is a very beautiful, sweet spirit here; there was this morning. We recognize that spirit as the sweet Spirit of our Father in heaven.

As members of the Church of Jesus Christ of Latter-day Saints, we have a great responsibility; we have an individual responsibility. Membership in the Church is not for the idler, nor for one who would seek an easy way to salvation. However, it should not be too difficult for us to keep the commandments of the Lord if we have a desire in our hearts to do so and if we are willing to make the effort. True, we must form good habits of righteous living, and good habits are just as easy and in fact easier to form than are bad habits. It should not be too difficult for us to be truthful and honest and prayerful and to meet our obligations honestly.

Yes, we have the right to choose which way we want to go. Thereby we develop our own strength of character. However, if we do only the things required of us, we may not gain full development. To do right only because we are forced to do so, rather than because we have a desire to do so, does not contribute to proper development of character; for the Lord, speaking to us in the Doctrine and Covenants, Section 58, Verses 26 to 29, says:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Probably our first and greatest responsibility is to see that we ourselves live righteously and well. When a man fails in life, the cause is sometimes within himself. We are often destroyed from within as well as from forces without. Wrongdoing destroys our morale and makes us an easy victim to outward forces that would also weaken us spiritually; and spirituality is as essential to a man's soul as vitamins are to his body.

Unless we can banish indifference, conquer indolence, renounce injustice, overcome intemperance, expel intolerance, and abolish ingratitude from our souls, we may not be good representative members of the Church, for has not the Psalmist said: "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

Let us for a moment consider indifference. Indifference can bring great tragedy into our souls, whether it be indifference to the laws of the land or indifference to the laws of God or indifference to the rights and privileges of each other. When we break the laws of the land, there is a penalty. When we break the laws of God, there is likewise a penalty; and when we show indifference to each other, somebody suffers.

Consider desecration of the Sabbath day. Surely our Father in heaven must have felt that this was important when he gave us the commandment concerning the Sabbath day, for he said to us beginning in Exodus 20:8, and if we could only think of this when we break the Sabbath day, I think we would be more careful about it:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Ex. 20:8-11.)

To so many people, Sunday is now spoken of as a holiday, not a "holy day." Let us consider this before we break the Sabbath day.

Now there are many ways of being truthful. We may not exactly tell a lie, but if we fail to raise our voices to set a situation right when we could, aren't we as guilty as the one who fails to tell all the truth? Indifference is one way to start one on the road to sorrow.

Indolence is another destroying characteristic. One of the greatest factors in building character is work and our attitude toward that work. I remember hearing President Clark one day say to some of us, "I am grateful for the blessings of work." Personally I consider it a challenge. I consider it a cure for heartache and discouragement. If we can accomplish something worth while as we go about our day's work, we can retire at night feeling that our day has been well spent.

When Brigham Young led the Saints

into this, the Salt Lake Valley, he knew that there were some among them who would not assume their rightful responsibility, and he knew that it would take the combined efforts of all if they were to survive and be at all successful. He impressed upon them the need to work in order to eat. "The Lord has told us in Genesis 3:19: 'In the sweat of thy face shalt thou eat bread. . . . ' I believe it is our individual responsibility to work hard, and I am including work and service in the Church.

Indifference is another great evil. Perhaps as Latter-day Saints we must be concerned with the justice and welfare of all people, because the membership of this Church is made up of people from all nations, your grandparents and mine from foreign countries, united in a common cause, that of bringing salvation to the souls of men.

In our different walks of life we must be careful not to put our own personal interests above the welfare of the group. This would be unjust. In public life we have seen people who consider the effect of every act, first how will it affect myself, and how will it affect the other people later?

Selfishness is one of the greatest causes of injustice. Few there are of us who can see fault in ourselves—meanness of spirit, pettiness of disposition. Few of us will admit to befriending a man because he is right, rather than because of his importance. How often have we heard parents tell their children, "I wish you wouldn't associate with our neighbor's children because they are not of our own social status." These are gross injustices, but they are prevalent among us today. We must renounce injustice if we would grow spiritually.

We should try to overcome intemperance because it is self-defeating, devastating to character, and paralyzing to one's own progress. We have seen men in prominent places of our communities bring sorrow and disgrace upon themselves and their families because they failed to curb an appetite.

A few months ago it was my privilege to ride across the country on a train, and there I met a high-ranking army officer, and we visited for many hours. Among other things he told me that the increase in nervous disorders in the army, brought about largely by alcohol and other things, was very disturbing and alarming. He indicated that it was the most self-defeating factor that the army had to contend with, and then he told me that one-third of the beds of the hospitals of this country were occupied by patients with nervous disorders, largely brought about by the use of alcohol and other drugs, and that it would be very alarming to the country if we knew the true status.

Intolerance is another self-destroying evil. If it isn't banished out of our character, it may reflect on the Church as well as on ourselves, because brotherhood like charity begins at home. If we would be tolerant, we must obey the first and great commandment; we must love the Lord our God with all

(Continued on following page)

our heart, might, mind and strength, and then we must love our neighbor as ourselves.

Brotherhood and the love of mankind must be resident in our hearts, on our streets, in our towns. Otherwise we may not have it in our own hearts. We largely judge others by ourselves. If we are intolerant of others, we can expect the same treatment ourselves. The inner strength of the Church reveals itself to a great extent in our way of treating others.

Now probably the greatest sin of all is the sin of ingratitude, but we, favored of all our Father's children, should fill our hearts with gratitude for the magnitude of the power of the gospel and the blessings that he has brought to us. The resources by which we advance are the real qualities of character that we possess. We must show gratitude for our blessings. We can be judged more by what we love than by what we own.

Our greatest blessings as a people are spiritual, not material. The older I become, the more I am convinced that there are not many things of very much importance which do not belong to the spiritual. There are the things that are important, and then there are the other things.

Nothing can contribute so much to our own growth as being home-loving, God-fearing, freedom-earning, temperate men and women.

May we as individuals consider our own responsibility in the Church and try to become better Latter-day Saints. Each of us could perhaps make one or two adjustments in our own lives that would make us better Latter-day Saints.

I feel good in this work because it is the work of the Lord. I love the people; you have been wonderful to me as I go to you from stake to stake. And I am grateful for the opportunity of partaking of your spirit and of hearing your testimonies. Your kindnesses and courtesies to all the brethren are ap-

preciated. We feel a closeness and warmth through our association with you.

Personally I am unable to express my gratitude for my association with these fine men. I have great love and respect and admiration for each one of them. I am particularly grateful for my close association with Bishop Joseph L. Wirthlin and Bishop Carl Buehner. I love these men. Yes, we talk together, and we pray together. When one has sorrow, we all have sorrow. I am grateful for my association with all of my brethren of the General Authorities. As I get to know them, I would class it as the greatest experience in my life to be with them and partake of their spirit and their advice and counsel, because they are prophets of God. Do you regard these brethren as you would the Apostles of old? In Doctrine and Covenants, Section 68, Verse 4, may we remember this:

And whatsoever they [our leaders] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Now I think as a people we should keep that in mind when these brethren give us advice and counsel. Talk about love that abideth in the heart of men, I know of no people in the world that has the example to follow as does this people in the President of the Church. Talk about love and beauty. I am sure we could do well to try and emulate that spirit and that love, and that is the same love that the Savior exemplified when he was here upon the earth.

This is a sweet work. It couldn't be anything else because it is the work of our Father in heaven among the children of men. I have had some experiences in school work as a teacher for seventeen years, as superintendent of schools, as an athletic coach, and I had

some satisfaction in it, and I am grateful for those experiences, but they are not like this work. There isn't anything like it in the world, and I would plead with every man and woman and boy and girl in the Church to have some activity, to be rendering some service in the Church. While I have been associated with this work, I am sure that I have been the greatest benefactor. It has been sweet and uplifting to me. From the bottom of my heart I want to thank the Lord for his kindnesses to me. I know what it is to be humble, I believe, and I know when I go to the Lord in the proper spirit that my prayers are answered. I know the Spirit of the Lord is understandable. I know that the Spirit of the Lord may be to us ever prevalent if we ourselves keep in tune with his Spirit. May the Lord bless us and give us the power to help each other be happy. May he give us true comfort and genuine friendship, and may he bless us that we may fulfill the measure of our creation here upon the earth that when our time comes to leave mortality we may leave without feeling sorry for the way that we have treated each other. Let us give each other those flowers and those praises and those kind words now, here, while we are alive to enjoy them.

I would plead with my friends and associates who are members of the Church to affiliate yourselves with all the activities of the Church. Then you will know what great blessings are and you will know what happiness is, and the Lord will bless you, and I would plead with and encourage my friends who are not members of the Church that they will consider seriously baptism into the Church of Jesus Christ of Latter-day Saints.

May God bless us that we may be true Latter-day Saints, that we may be humble and prayerful, that we may render that sweet service which the Lord expects of us, and receive the blessings that he has in store for us, I humbly pray in the name of Jesus Christ. Amen.

Don't Procrastinate Temple Marriage

by Eldred G. Smith

PATRIARCH TO THE CHURCH

I SINCERELY seek an interest in your faith and prayers in my behalf. I feel that I could say amen to all that has been said thus far in this conference. I am sure that I can say amen to all that shall be said.

There has been a question come to me which is the thought that I would like to express here today. A question was put to me recently, which I have heard many times, and I am sure many of you have heard the same question. A young lady asked, "What difference does it make whether I go to the temple to be married now, or whether I wait a few years after we are married, and

then go to the temple? Are not the blessings just the same?" These questions come always from those who are members of the Church and who should know and understand the blessings and purpose of temple marriage. When I asked, "Why not go to the temple at first?" I got the usual stock answer, "Oh, I intend to go to the temple but not now, later. I am young and I have plenty of time." I recall a friend of mine who had somewhat the same attitude. They wanted to wait a few years, and they have waited. They have waited twenty-four years now. They have two grown children,

a son and a daughter. None of the family are active in the Church any more. Their interests lie in a more worldly direction.

Another man told me of his experience. He was married in California. They intended to go to the temple. They made several trips to Salt Lake City. Never was it quite convenient enough to go to the temple, even though they did make many trips to Salt Lake City. Eventually his wife lost interest in the Church and in Church activity. He lost interest in attending his meetings; then soon his wife lost interest in him and eventually

THE IMPROVEMENT ERA

left him, and as a result he lost his wife and children. He has since returned to Church activity, and he testified to me that if he had made the effort to go to the temple, he knew he would not have lost his wife and children. I am sure there are many other such experiences which could be related and of which you know. Those who so procrastinate surely do not fully understand what celestial marriage means to them. They must act on faith. A full knowledge of such things comes only from faithful obedience. To those who marry in the temple, the Lord has made this promise:

... Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit the thrones, kingdoms, principalities, and powers, dominions, all heights and depths—... it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. (D. & C. 132:19-21.)

How can a person understand that promise and take such a chance? So to procrastinate is the greatest gamble on earth. You gamble with death. Each day spent is a day closer to death and the day of judgment. A man is judged by the knowledge given him. Where much is given, much is expected. To those who have been given the knowledge and the opportunity of temple marriage and then procrastinate, they are gambling the eternal blessings of godhood for a few earthly pleasures. There just isn't any sympathy for a man who knows he has had his chance and has deliberately forfeited it. The Lord referred to such people in his parable of the ten virgins; the five who were wise and kept oil in their lamps, and the five foolish who procrastinated until it was too late, and they were therefore shut out of the kingdom. The author of the following poem is anonymous, but surely it was written about many of us:

I'll go where you want me to go, dear Lord;

Real service is what I desire.

I'll say what you want me to say, But don't ask me to join the choir.

I'll say what you want me to say, dear Lord,

I like to see things come to pass;

But don't ask me to teach anywhere; I would much rather stay in my class.

I'll give what you want me to give, dear Lord;

I yearn for the kingdom to thrive.

I'll give you some pennies and nickels, But don't ask me to pay a full tithe.

I'll read what you want me to read, dear Lord,

If genealogy is not implied.

I never did like to search books

For the names of people who've died.

I'll give what you want me to give, dear Lord,

And I'm sure I'll not begrudge it,

But I haven't the money to spare

To pay on welfare or budget.

Yes, I'll go where you want me to go, dear Lord;

I'll serve you with all my might,

But don't ask me to go to the temple

Because I'm much too busy each night.

The Lord is with all those who try to do his will. The greatest blessings come from obedience. When we demon-

strate obedience, the Lord is bound to bestow upon us his blessings. Let us help each other; teach our neighbors. We cannot effectively teach what we do not practise. Seek the Lord in prayer, and he will strengthen your faith and give you courage to do. If you desire the blessings of the Lord and seek them in prayer, with faithful obedience, he will open the way for you to do his will and receive those blessings which are for your good.

I pray the blessings of the Lord to be upon all of us, that as each step in the gospel comes to us we will have the power to accept it with obedience, and by obedience receive the blessings of the Lord, that we may even receive blessings of exaltation and eternal life. These blessings I ask from the Lord in the name of Jesus Christ. Amen.

Testimonies—The Strength of the Church

by Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, I want to join with President McKay in expressing appreciation for the very fine singing to which we have listened today. I have often thought that we take for granted the singing and the uplift which come to us from our choirs, and yet we know that singing is an essential part of worship and that we can get nearer to God when we hear these songs of Zion than we can in any other way. I wish all of you could have heard the two choirs who rendered the music in the Oahu (Hawaii) Stake of Zion a week ago last Sunday—one in the morning and one in the evening service. Everyone present was thrilled as the choirs sang their selections. I have heard choirs sing in all parts of the world, and I am here to testify that our choirs and other musical groups are improving every year, and I sincerely hope that this improvement will continue throughout the Church in the various stakes, wards, and missions. For one, I thank the leaders for their devotion and for the effort they put forth to instruct our singers.

I want to say a word about the testimony which comes to each one of us who is active in the Church. A testimony is a precious gift from God. I have often said that the testimony we possess, you and I, is in reality the strength of the Church.

Not very long ago, a man who was investigating the Church and its doctrines came to me with this statement, "I have discovered the genius of Mormonism."

I was interested, of course, and said to him, "What is it, pray?"

He answered, "It is your machinery for doing religious work." Seeing I was not particularly impressed, he turned to me and said, "You don't believe it, do you?"

"No, I don't believe it," I replied, and without further comment he left.

Several weeks passed before the man returned. This time his spirit and attitude were altogether different. Upon entering my office he said, "I have read the Book of Mormon from cover to cover."

"Well, brother, what's the verdict?" I asked.

To my surprise and amazement he replied, "It is true."

"Do you mean to say you believe the Book of Mormon is true?"

"Indeed, I do," he replied, "and I believe Joseph Smith was a prophet of God, and I believe you Mormons," as he called us, "have the restored gospel of Jesus Christ."

Of course, I was very happy. But I asked him another question: "Do you still believe that the genius of Mormonism is its superb organization?"

He answered, "No, never. There is something back of that organization or it would not function." He further said, "The thing that is back of it is the individual testimony of all the Mormons."

I am sure he analyzed the situation correctly, for he proceeded to tell me, "If it had not been for the well-founded faith of the Pioneers, they would never have made the trek across the prairies to the Rocky Mountains." He further said, "If it were not for these convictions, your missionary system would collapse, and soon you would have no missionaries to send into the world. Your fiscal system would crumble similarly, for people don't pay tithing unless they have a testimony."

So I believe it is our paramount duty today and always to safeguard our testimonies and to live so that we will never

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lose them. That may seem like a big order, but I am sure it is God's will. May he help us to appreciate our responsibilities in this respect and may he help us to safeguard our God-given testimonies.

I recall that Jesus, when he talked to Nicodemus, bore his testimony when he said,

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (John 3:11-12.)

The testimony which Peter gave to the Savior will live as long as men and women believe in God. "Thou art the Christ, the Son of the living God," and the Savior's answer will similarly live, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matt. 16:16-17.) There, my brethren

and sisters, you have the very keystone, the source and explanation of the testimonies which are the strength of the Church.

"... I know whom I have believed," (II Tim. 1:12) said Paul, the Apostle, after a long life of trial and persecution. Paul knew, for he had lived in accordance with the gospel of Jesus Christ. And finally, said Joseph Smith and Sidney Rigdon,

... he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. (D. & C. 76:22-23.)

There is no argument against testimonies like these, my brethren and sisters. May we be blessed abundantly in our endeavors to serve the Lord and preserve in our lives the truths of the restored gospel, I pray in the name of Jesus Christ. Amen.

The Atonement of the Savior

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

MY BELOVED brethren and sisters and friends: I have in my pocket a wonderful talk, one I have been three months preparing. I find it necessary, however, to deprive you of the great pleasure of hearing it at this time because it has already been given. President McKay gave half of it, and Bishop Wirthlin and Brother Lee used most of my scriptures. I am very happy, however, to be in harmony with them.

I pray the Lord to be with me now while I address myself to another subject, one that has been going through my mind this afternoon. I need your prayers and want you to think these few remarks through with me.

The subject to which I refer is the atonement of the Savior, and surely there could be no more appropriate theme upon which this meeting could close. The atonement of the Master is the central point of world history. Without it, the whole purpose for the creation of earth and our living upon it would fail.

From the scriptures, we learn that from the very beginning of the world, there has been among the Lord's people those who have understood the gospel, a ceremony pointing to the atonement of the Redeemer. When Adam and Eve were driven from the Garden of Eden, the Lord told them to build an altar and offer sacrifice. This they did, and they did it without knowing the reason therefor. I wish every one of Adam's posterity had the faith of their first

earthly father, the faith to do what the Lord tells him to do without first having to have an explanation as to why he should do it. But to continue with our theme:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:6-7.)

The angel told Adam other things—some of them Brother Lee talked about. He told him that in the Meridian of Time the Redeemer would come into the world, and that until he should come God's people were to offer blood sacrifices frequently. This they were to do to point their minds forward to the day when the Redeemer would come and be sacrificed for the sins of the whole world. Then the angel taught Adam the gospel and told him to repent and be baptized, as quoted here this afternoon by Brother Lee.

From the days of Adam to the days of Jesus Christ, every people who understood the gospel offered blood sacrifices, using animals or birds without blemish. This they did in contemplation of the great event which was to take place in the Meridian of Time.

When Jesus was about to go through that terrible suffering incident to the atonement, he took his disciples with

him to the Passover. As they sat in an upper chamber, Jesus broke bread and blessed it, and gave of it to his Apostles, telling them that this they should do often in remembrance of his body which was soon to be wounded on the cross for them, and for you and for me. Then he took wine, blessed it, and gave of it to them, telling them to do this often in remembrance of his blood which was to be spilled for them.

Jesus then went into the Garden of Gethsemane. There he suffered most. He suffered greatly on the cross, of course, but other men had died by crucifixion; in fact, a man hung on either side of him as he died on the cross. But no man, nor set of men, nor all men put together, ever suffered what the Redeemer suffered in the Garden. He went there to pray and suffer. One of the New Testament writers says that it "... was as it were great drops of blood falling down to the ground." (Luke 22:44.)

In this dispensation the Lord, calling upon the people to repent, tells them that unless they repent they must suffer even as he suffered. He describes that suffering in these words:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:18-19.)

Now, my brethren and sisters, I cannot here discuss with you in detail what the atonement of the Savior means to us. But without it, no man or woman would ever be resurrected. From Adam's time to the time of Jesus, men died—millions of them. The hills and valleys were full of their remains. But not a single one of them ever came out of the grave as a resurrected person until that glorious morning when Jesus was resurrected. Without his victory over death, they never would have come out of their graves, worlds without end. It took the atonement of Jesus Christ to reunite the bodies and spirits of men in the resurrection. And so all the world, believers and non-believers, are indebted to the Redeemer for their certain resurrection, because the resurrection will be as wide as was the fall, which brought death to every man.

There is another phase of the atonement which makes me love the Savior even more, and fills my soul with gratitude beyond expression. It is that in addition to atoning for Adam's transgression, thereby bringing about the resurrection, the Savior by his suffering paid the debt for my personal sins. He paid the debt for your personal sins and for the personal sins of every living soul that ever dwelt upon the earth or that ever will dwell in mortality upon the earth. But this he did conditionally. The benefits of this suffering for our individual transgressions will not come to us unconditionally in the same sense that the resurrection will

THE IMPROVEMENT ERA

come regardless of what we do. If we partake of the blessings of the atonement as far as our individual transgressions are concerned, we must obey the law.

And it is perfectly just that we are required to obey it because through the fall of Adam, man's free agency was preserved. We had nothing to do with death's coming into the world; death came as a consequence of Adam's fall. But we have everything to do with our own acts. When we commit sin, we are estranged from God and rendered unfit to enter into his presence. No unclean thing can enter into his presence. We cannot of ourselves, no matter how we may try, rid ourselves of the stain which is upon us as a result of our own transgressions. That stain must be washed away by the blood of the Redeemer, and he has set up the way by which that stain may be removed. That way is the gospel of Jesus Christ. The gospel requires us to believe in the Redeemer, accept his atonement, repent of our sins, be baptized by immersion for the remission of our sins, receive the gift of the Holy Ghost by the laying on of hands, and continue faithfully to observe, or do the best we can to observe, the principles of the gospel all the days of our lives.

We have in the Church an ordinance which I have explained. It is the sacrament. The Lord has commanded us to partake of the sacrament regularly. Members of his Church are by him directed to go on the Sabbath day to the sacrament meeting, and there partake of the sacrament. And what are we to do when we partake of the sacrament? We are to think of all these things above mentioned, and many more. If I can remember one of the prayers, I will conclude with it. This is what we go to the sacrament meeting for; this is what we ought to do when we are there. Think about it:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, . . .

What we ought to do when we partake of the sacrament is think of the Redeemer—of his wounded body as we partake of the bread, and of his spilt blood when we partake of the water.

. . . and witness unto thee, O God, the Eternal Father, . . .

A witness is a testimony. We ought, silently, to testify to our Father—

. . . that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; . . .

And to what end?

. . . that they may always have his Spirit to be with them. (D. & C. 20:77.)

God help us to renew our covenants every week in this manner, and remember the redemption wrought for us by our great Redeemer, I pray in the name of Jesus Christ. Amen.

DECEMBER 1953

Third Session, Saturday Morning, October 3, 1953

Music as an Aid in Missionary Work

by Thomas E. McKay

ASSISTANT TO THE COUNCIL OF THE TWELVE

PRESIDENT McKay, Counselors, President Smith, other members of the General Authorities, brethren and sisters:

I am very thankful for this opportunity of being here this morning. I have enjoyed the services thus far, and especially the opening address of President McKay yesterday morning. I pray humbly that the same spirit that has prompted all those who have spoken will help me, also. I feel very humble, and my heart is full of thanksgiving at this time for this opportunity of again bearing my testimony to you that the gospel is true, that Jesus is the Christ and is head of this Church.

I feel more grateful than ever this morning for my mother, that she was instrumental in insisting on my father's accepting his call to go into the mission field at the time he was called and would not permit him to postpone that call for a year because of her delicate condition. That was a great decision in the history of the David McKay family, and I appreciate it more this morning than ever. She said, "David, you go on that mission. The Lord wants you now, not a year from now. He can take care of me when you are in Scotland as well as if you were at my bedside." It was just ten days after he left for the mission field that a beautiful little spirit, one of the choicest, came to our home. She was over two years old before my father saw her.

I say I am grateful that that decision was made to go on a mission at that time. I love the missionary work, and I am so grateful to hear the beautiful voices of our German Saints. It is a wonderful choir, and I congratulate them. I am proud of them. I thought perhaps I had heard some of the voices over in Germany and Switzerland, but they all sounded so young and fresh that I think perhaps they were born since I left. Anyway, it is a fine choir, and I congratulate them.

I recall that just fifty-three years ago (now you know why I think they are too young)—I am going to reminisce. I had decided I would not, because it is a sign of old age, but I suppose I am as I was the first time I rode a bicycle. Mother told me not to go on the highway. I just reached the highway and had to turn around, and there was a telephone pole and a heavy brace. I

kept my eye on that pole and determined not to hit it, but I hit it. That is the way I am with reminiscing, I guess—but hearing this fine German choir is partly the cause of it.

Fifty-three years ago, I recall the first mission-wide conference that I attended after arriving there. It was in Berlin. President Francis M. Lyman was president of the European Mission. He had invited to accompany him my good friend, George Q. Morris, one of my classmates, and I knew more of the singers that were there, the students, than I did the missionaries. It was a thrill to meet them.

Our Church has always been interested in the young people studying music, and I was happy at that conference to see so many of our students there. The state of Utah has been proud, too. At that time we had more young people abroad studying music than any other state in the Union, according to population. Of course, that was before World War I, and Berlin and Vienna were the centers of culture so far as music was concerned. Those students—and I want to pay tribute to them—it has been my experience that they have always been willing, no matter what their positions—one of them sang in the Kaiser's Opera House, but they were always willing and pleased to take part in the branches and help the missionaries.

I was amused after that trip, to receive a book from Brother Morris, his Baedeker's *Rhine*. He wanted to prepare before he came into Germany, and he bought this Baedeker's *Rhine* as a guidebook, and he was kind enough after he arrived in London—he was President of the London Conference—to send this book to me. On the flyleaf was written, pardon me (Brother Morris and Sister Morris) was written in quotation marks, "Good-bye, Sweet Day." That is one of Sister Morris' favorite songs. I remember Anthony Lund, later to be conductor of the Tabernacle Choir, told me once that nobody could sing that song just as Sister Emma Ramsey could sing it, and it was "Good-bye, Single Bliss," also, Brother Morris, as far as you were concerned. She had rendered it at that conference. It was a wonderful conference.

After that session we went down to

(Continued on following page)

Frankfurt on the Main, and I had headquarters at that mission for thirty months. I was worried, of course, about the conference. I had the responsibility. We had the largest hall in Frankfurt at one of the big hotels. We had freedom there. Frankfurt is what we call a *freistadt*, and always has been, a free city; it did not belong to any kingdom but did belong to the German Empire.

We had to register our meetings, however, and we became acquainted with the policemen who used to attend, and we would always speak to them on the streets as we met them, and they were our friends. But at this conference—it was new, we had to register it, of course—none of our friends came to represent the authorities, but a young officer (in a new suit, his sword shined) came in. Our reception committee met him and offered to show him to a seat on the stand, but that would not do. He took a seat in the choir, the soprano section. He made himself conspicuous. He had me worried. I thought, maybe we will have some trouble here, but after the first song by the congregation, and the prayer, Sister Emma Lucy Gates Bowen, sang "I Know that My Redeemer Lives," and oh, how she did sing it. Right after that the choir, and we had a good choir—the missionaries were there helping, as usual—sang that favorite Mormon hymn, "Oh, My Father." They stood up to sing it. When they sat down, I looked for our German officer, but he had disappeared. He was so ashamed of the way he had acted there, and then to hear that beautiful singing, and see that wonderful choir and hear them, he decided that this was not any place for him.

The next day we took a trip down the Rhine, Brother Lyman and Brother Morris returning to England. Some of the presidents of the other conferences were accompanying us, and we went on and finished the tour of the Frankfurt Conference. Brother William Seegmiller was one of those presidents—he was president of the Berlin Conference at the time; Brother Heppeler was another. You may think I am bragging now, but in that mission under Hugh J. Cannon, one of the greatest missionaries the Church has produced, there were President Mabey, President Neslen, and President Seegmiller, and as I have stated, Brother Heppeler. Soon after we returned home, the German Mission, as President Cannon said, had taken over the state; Brother Mabey was governor (this was all at the same time); Brother Neslen was mayor of Salt Lake City; Brother Seegmiller, speaker of the house; Brother Heppeler, floor leader in the house; and I was president of the senate. We were all German missionaries there together.

But I want to refer to the soloists that were there, the students that were studying in music, and pay tribute to them for the help they gave us in our missionary

work. God bless their memory. I think it was that trip down the Rhine where we got so well acquainted with Brother Lyman, listening to some of his stories about early Church history. Perhaps this visit and better acquaintance with President Francis M. Lyman had a bearing on my call on my second mission, six years after I returned from my first, at least, President Lyman led me to believe so. I had been called to another very important position; I accepted and told the presidency of the Weber Stake I would rather go to South Africa or any other place on a mission than accept, but I accepted it, as bishop of one of the wards. I went home from the party that night and had a good cry.

I did not hear any more of that call, however, to the bishopric. The brethren, contrary to instructions, had spoken to me before they had sent my name in to the General Authorities for their approval, so the next thing I knew I was called to preside over the Swiss-German Mission. When I met President Lyman on the street, he smiled and said, "Brother Thomas, it is a good thing sometimes to have a friend at court." And I took it from that that he had had something to do with the change from being bishop to presiding over that mission.

That is why, six years after that first mission, I was back there again, this time to preside over the Swiss-German Mission, which comprised France, Switzerland, Germany, Austria, Hungary, and part of Romania. It was a great experience, brothers and sisters, and I am so grateful this morning for that missionary experience.

Yes, we had our choirs there to help us. I tell you, music is one of the greatest helps that the missionaries have in spreading the gospel. We had choirs in Königsberg, way up in East Prussia, Hamburg, Berlin, Frankfurt on the Main, Chemnitz, a large choir, Zurich down in Switzerland, and Basel, and these choirs composed largely, no, not largely, but quite a percentage of them were friends, investigators. They were not investigators long after they began singing our hymns and partaking of the spirit of these beautiful singers; they became members also. Music has been a great help in spreading the gospel.

I want to mention and pay tribute to Professor Thomas Giles, Tom Giles, as I always called him. He was there in Vienna studying. He was there when we baptized the first two members, a father and his daughter, and he remained there, after six years, and took over the singing and often the preaching. He was a great help, as were all the singers. God bless them.

In 1937 we were called to preside over the Swiss-German Mission with instructions to make three missions out of the two, that is the German-Austrian and Swiss-German. Out of this grew the East German mission with head-

quarters in Berlin, the West German mission with headquarters in Frankfurt, and the Swiss-Austrian mission with headquarters in Basel, Switzerland.

President Reese had been released on account of illness, and I was then appointed the president of the East German mission with instructions to continue as president of the Swiss-Austrian until my successor was appointed. I was in Berlin when war was declared.

President Joseph Fielding Smith and his wife were there touring the mission; they had just about finished. They were hurrying to catch their ship, and a cablegram came from the First Presidency when war was declared, to cancel their passages and remain there and help get the missionaries home. So they had to get out of Germany. They were in the West German Mission at the time. They left for Copenhagen where I had sent all of the missionaries from the East German Mission. Brother Wood went up there with more than half of his missionaries, the others leaving via Holland, but Brother Mark Garff was presiding there in Copenhagen in the Danish Mission and with the added responsibilities was equal to the task as usual. He took care of all of them, and with the assistance of President Smith, did wonderful work; all of the missionaries were returned home.

Since I was in Switzerland, I was permitted to remain a little longer than the others. Our Consul General Boerman in Basel—oh, I will never forget him—made it possible through the offices of the Consul General to telephone to any of the headquarters that I wanted to—Brother Brown over in London, Brother Joseph Evans in Paris, and Brother Murdock in Holland, the Netherlands Mission, and then up to Copenhagen where the other mission presidents were. And this fine man—he is still alive, and you fisherman friends that I love so much, he is a great fisherman, and that brought us closer together—would do anything for us.

Then, of course, we had to leave the mission. We called local people to take charge, and they had charge all during the war. And I want to pay tribute to those men, three of them lost their lives in the war. Brother Herbert Kloepper, whom I put in charge, with two very wonderful men, elderly men, to help him, lost his life. The Brother Biel that Brother Wood left in charge, lost his life. But I remember getting a letter from him in which he said, "Brother McKay, I am called into service and have to leave in the morning. I have not time to get your approval, but I have chosen Brother Heck, and he says that his parents claim that you blessed him as a baby, so perhaps he will be all right." And he lost his life. Those three presidents gave their lives, and they were as fine spirits as ever came. God bless their memories.

Then the local brethren carried on all during the war. But they were not alone; not entirely left alone. Again, music comes into it, our choirs. This wonderful Tabernacle Choir, singing as

it has been doing for lo, these many years, the second longest, I think, in radio, continued singing; and their choir numbers were being transcribed by another fine young man in Stuttgart. He had charge of the radio system there, Brother Fred Taylor, Jr. And those Tabernacle Choir songs were transcribed and went into quite a large part of Germany. Our members were thrilled by them.

Scores of letters from appreciative friends in Europe were received by the choir. Sister Mary Jack, secretary of the choir sent them over to my office. I had the honor of being acting mission president for the European Mission, and we would read them and send them to these fine mission presidents over there.

Well, God bless our choirs and our music, it is a great help to this great missionary work.

I remember, too, I want to recommend not only choirs throughout the Church, but also singing in the home,

the parents singing together, husband and wife. President Smith will pardon me for this, I am sure; he gave some fine sermons there in visiting our European Mission, but they will not be remembered like the duet that he and his sweetheart sang; he would sit down on the bench, and she would play the accompaniment, and they would sing a song. The members will remember that. There are members here in the choir who will remember that duet.

I recommend that as an example to you fathers and mothers, you husbands and wives. Sit down at the piano and play together. Sometimes the husband has to play with one finger, but it is all right; I want to tell you it does the work to that family.

And then I remember visiting a stake where a young mother brought her three children and handed the baby to somebody to take care of while she accompanied her family. I do not believe the conference was ever so touched

as by the beautiful music of that mother accompanying her three daughters. So I recommend music in the home.

God bless our missionary system. This is a great missionary Church. And God bless the music in this system. I am glad that Brother Asper is playing here. He is one of my German missionaries, by the way. And speaking of—I should stop, I know; my wife is worrying; so are some others, I should not speak so long—but I recall receiving a letter on my second mission from Brother Hansen who was presiding over the Nuremberg District. He asked whether the mission could help buy an organ for the branch, that they had a wonderful little organist there, and I was delighted to help them. That little organist is our wonderful, one of the greatest organists in the world today, Brother Alexander Schreiner. God help us to have music in our homes, in our branches, in our stakes, and music everywhere. In the words of Tiny Tim, "God bless us everyone." I ask this in the name of Jesus Christ. Amen.

Blessings of Church Membership

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BELOVED brethren and sisters: It is twenty-two years this month since I made the first trip up those steps, and it is no easier today than it was then.

I stand before you as your servant, depending entirely upon your faith and prayers and the Spirit of our heavenly Father to direct the testimony that I shall bear to you today. I have a fervent testimony and knowledge of the truth of the gospel, for which I am truly thankful. I am thankful to be a member of the Church of Jesus Christ of Latter-day Saints, the organization which has the responsibility of implementing in the lives of its members, the gospel of Jesus Christ, and the carrying of a warning to the world that the gospel and priesthood have been restored.

The advantages of membership in the Church are tremendous. You know them as well as I. Time would hardly permit that we should enumerate them, but they are tremendous, and I am very grateful to be the recipient of those blessings. One of the greatest of them is the opportunity for service. In the twenty-two years that I have occupied this position, my purpose has been to learn my duty and gain the strength, if I could, to do it well, that perhaps my service might be helpful to someone else.

I realize that in it all, of course, I am the chief beneficiary, because I develop a love for the people whom I serve, and love of one's fellow, Christ said, was the second great principle of the gospel. If I can continue to do that, and serve you with that motive only, I shall be very happy.

I am glad that I belong to a Church which gives me the opportunity of striving to learn these things, to learn the truth, which encourages me to reach out and search constantly for the truth, and having learned it, to attempt to apply it. I am glad that you and I are not circumscribed in our privileges of study and research, for it has been the purpose of the Church, from its inception, to stimulate education among the people.

In taking the tremendous advantages as I do of membership in the Church, I feel an equal responsibility towards it; if I am to benefit by it, I should help it meet its tremendous burdens. They are of varying and different types, of course, but if I am to take the benefit of any organization, I feel duty-bound to carry my portion of its burdens, if I can. I feel that loyalty to the Church demands just that thing, and recently in talking to a conference, I suggested that, that if we could implant in the hearts of our children that type of loyalty, they would have no difficulty in subscribing to the program of the Church of which we are all members.

I was glad when President Clark said this morning that there are times when we must accept the requests of our heavenly Father even though we may not understand their purpose and, even though at times it be blind obedience that we render, that we should do it, if we expect to take the benefits and blessings that come from membership in the Church.

When I said that the other day, it was suggested that perhaps I was implying that the leadership of the Church is infallible, and that the free agency

of man is circumscribed by that doctrine and teaching, but I do not believe that either applies. I have never been told what I should study. I exercise my freedom in the things that I teach, trying always, of course, to make them conform to the teachings of the Church. But I feel that in it I am not particularly circumscribed in my liberties and in my privileges, and I glory in the fact that the Church throws open to me all of the books that have been written, if I care to delve into them. I have faith that if I delve, seeking the Spirit of God in my teaching, I will never find anything that will upset and disturb my faith in God and the restoration of the gospel.

The blessings of membership in the Church, brothers and sisters, are tremendous. Loyalty to it should prompt you and me to abide by its teachings.

When I have occasion to set up a presidency of a seventies quorum, I teach the members this: You are to think independently, you are to discuss freely, and give expression to your thoughts regarding the problems that arise in your meetings, but if you happen to be on the losing end of the discussion, and the majority rules one thing while you have felt and argued for another, then loyalty on your part demands that you not only withdraw from opposition, but that you say, brethren, if that is your will, I will help you. I believe that is the spirit in which we ought to serve, brethren and sisters, and if we could develop that loyalty in our own hearts and implant it in the hearts of our children, the bad stories that we read in the news-

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papers would be fewer and fewer, as our teachings might be absorbed by the people.

We have no reason, whatsoever, to be ashamed of the Church or of its leadership. Let us support it. Let us teach seriously, for the message we have is absolutely essential to the highest exaltation of men in the kingdom of God. Nobody would deny the fact that any man who strives to live the gospel of Jesus Christ shall benefit by

it, but adherence to the teachings in their detail requires that one repent, be baptized into the Church of Jesus Christ of Latter-day Saints, be confirmed a member thereof, and if he be a man, that he receive the responsibilities of the Melchizedek Priesthood and enjoy the benefits of such ordinances as the temple extends to each of us here in order that we may attain to the highest exaltation and eventually to the powers of God. Can we develop that

loyalty, brethren and sisters, can we sustain the program of the Church to that extent; until I can, I shall feel unworthy to partake of the high blessings that the Church offers me.

God bless you all in your ministry; service to your fellows is your greatest privilege; to serve you is my greatest privilege, and I would like to live as long as I can do it well and then make way for somebody who can take it up, because it must go on, until the consummation of the purposes of God.

Again, may he bless you all, I pray in Jesus' name. Amen.

SELLING OUR SOULS

by Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

MY BRETHREN AND SISTERS: Today, with the help of the Lord, I would like to reason directly with members of the Church of Jesus Christ of Latter-day Saints, because they have taken upon themselves the name of Christ and have entered into a covenant to keep all of his commandments. According to the word of the Lord, they belong to "... the only true and living church upon the face of the whole earth. . . ." (D. & C. 1:30.) This Church has within it the power of the priesthood with all the ordinances of the gospel and doctrines necessary to bring its members back into the presence of God and give them exaltation. Members of the Church of Jesus Christ of Latter-day Saints are heirs not only to the celestial glory but also to exaltation or eternal life in that glory; and that heirship shall be obtained if they keep all the commandments given by Jesus Christ to members of his kingdom. Thus, the words of Paul apply very aptly to the Latter-day Saints:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

Certainly all the things that this world could offer would not be comparable if attained to the receiving of eternal life which God promises to members of his kingdom; for he has declared that "... eternal life . . . is the greatest of all the gifts of God." (D. & C. 14:7.)

On a certain occasion, the Savior said:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)

In answering those questions for the members of the Church, I would say, there is nothing that this world offers which would be equal to the eternal exaltation which God promises those who love him; nor is there anything in

this world which we would give for our souls.

Yet I do recognize the fact, also, that there are many temptations in mortality which we have, and some of the Latter-day Saints, as a result of these temptations, fall into sin and thereby exchange their souls for the things of this world; for example, the desire to attain wealth, position, or power, accompanied by greed, selfishness, covetousness, and other earthly contaminations, cause some Latter-day Saints to lose their souls. The Savior has warned against covetousness; he said:

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:15-21.)

And, we could say, so shall it be with the Saints in our day who love gold more than they love God.

We are all very familiar with the incident recorded in the New Testament wherein the rich young ruler came to the Master and asked what he must do to gain eternal life. After the Savior had listed many of the commandments to him, the young ruler said, "All these things have I kept from my youth up." And then the Savior, knowing of his weakness, said, "If thou wilt be perfect, go and sell that thou hast, and give to

the poor, and thou shalt have treasure in heaven: and come and follow me." (See Matt. 19:20-21.) And the rich young man went away sorrowing, because he had much goods. He was not willing to exchange his earthly goods for his eternal soul; neither was he willing to follow the Savior's admonition wherein he said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

I do not believe that the Savior objects to Latter-day Saints becoming wealthy, if they use that wealth as they should. God wants his children to have the good things of the world, if we use that wealth to pay our tithing, and fast offerings, to send out missionaries, to build church houses, and to help build up the kingdom of God here upon this earth in every way; but he warned against the evil effects that wealth might have on members of his Church. Those who use their wealth for the building of the kingdom of God are following the Savior's admonition to

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (*Ibid.*, 6:33.)

Throughout various dispensations of the gospel, the Lord has placed it upon those who have wealth to "remember the poor." In the latter days he gave definite commandments to members of the Church of Jesus Christ in this respect; and he gave these commandments in strong terminology. Let me quote from the Doctrine and Covenants:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D. & C. 56:16.)

On another occasion, the Savior revealed in modern days:

Therefore, if any man shall take of the abundance which I have made, and im-

THE IMPROVEMENT ERA

part not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (*Ibid.*, 104:18.)

Now, what is meant by the law of his gospel? The law of his gospel, in this respect, no doubt, is fast offerings, the Church welfare contributions, probably tithing, and the other contributions that God has provided in his Church to take care of the needy and the poor, and to build up his kingdom here upon this earth. No Latter-day Saint who refuses to contribute his share in carrying forward the work of the Lord will be found guiltless at the judgment day.

Now, what shall the Latter-day Saint give in exchange for his soul? The Lord has given to us the Sabbath day law. In latter days he commanded:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Ibid.*, 59:9.)

And yet on the Sabbath day there are many Latter-day Saints who go to picture shows, who go to ball games, who go car riding, who work on their lots, and in these and numerous other ways contaminate themselves with the sins of the world, and thereby exchange their souls for improper Sabbath day observance and its accompanying vices.

The Lord has given a great law for the physical and spiritual health of his children, known as the Word of Wisdom. Paul, the ancient Apostle, declared:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

Thus, as Paul proclaimed, our bodies are temples of God, given to us that we might keep them clean, pure, and uncontaminated in all respects, that some day we might come back with our bodies into the presence of our eternal Maker and have them purified and exalted. So the things that we do that will contaminate our bodies certainly work against the saving of our souls. Would any women who belong to the true Church be foolish enough to drink tea and thereby contaminate their bodies? Would others among us drink coffee, use liquor or tobacco, and thereby exchange the gratifying of these physical appetites for our eternal souls? Foolish, indeed, would be such people, to say the least.

The Lord also gave the great law of chastity in ancient times, saying, "Thou shalt not commit adultery." (Ex. 20:14.) Speaking of sex immorality, Alma said to his son:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

In modern revelation, the Lord has
DECEMBER 1953

reaffirmed the commandment: "Thou shalt not commit adultery." (See D. & C. 42:24; 59:6.) We read in the Doctrine and Covenants, also:

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection. (*Ibid.*, 63:16-18.)

With such doctrine revealed by the Lord directly to us, we know, as Latter-day Saints, that if we commit adultery and if we continue to satisfy the lusts of the flesh, so to speak, by living that kind of life, we shall be thrust down to hell. Thus, we thereby sell our souls for the gratification of the lust of the flesh. Let me ask you, is sex immorality worth such an exorbitant price?

The Lord has also given the great law of celestial marriage, which is the crowning gospel principle, giving the promise that those who abide by that law and keep the other commandments shall rise in the resurrection and receive exaltation or eternal life which he declares is the greatest gift that he has in store for man.

Even after receiving such a glorious promise, there are many Latter-day Saints who refuse to abide by the law of celestial marriage, refusing to go to the temple and enter into God's holy covenant. And why do they refuse? For various reasons.

Would there be some members of the Church foolish enough to refuse to go to the temple because they did not want to wear garments for the short space of life in mortality? If there are members of the kingdom of God so unwise, certainly we would say, such a choice would be a very foolish one, indeed. Or would there be some among us who would refuse to pay tithing and fast offerings to the Lord, who would disregard God's law of health by breaking the Word of Wisdom, who would defile their bodies by not observing the law of chastity, or break God's other commandments and thereby cut themselves off from the blessings of the priesthood, from the blessings of the temple, and ultimately from exaltation? The truth remains that there are such unwise people who hold membership in the Church. At the coming of the Lord, if they fail to repent, they shall be counted among the "foolish virgins." (See *Ibid.*, 63:54; 45:56.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26. Italics added.)

Certainly, as Latter-day Saints, we would have no profit if we should gain the whole world and lose our souls. There is nothing that this world can offer that we would exchange for eternal life.

May God bless us as children of the covenant—members of his Church and kingdom—that we will keep the commandments, that we will walk in the pathway that our Savior has pointed out for us to follow back to the presence of our eternal Father, that we may someday attain an eternal and blessed exaltation. I humbly pray, in the name of Jesus Christ. Amen.

Two Great TRAILS

by Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

I PRAY that the Lord may be with me and bless me and that you will incline your hearts toward me and lend that sympathetic understanding in this moment of real effort on my part.

There is a matter I wish to present on behalf of our President, President McKay, and brothers and sisters of the Church of Jesus Christ of Latter-day Saints. As a National Council member at large of the Boy Scouts of America, I am pleased to say that President David O. McKay received last summer the highest honor award which can be given by that organization to its leaders—the Silver Buffalo.

Scouting membership has reached over three million in the United States of

America, making a total of five and a half million members in the world. Among the persons receiving this honor of the Silver Buffalo award are some of America's most distinguished leaders in business, education, art, and religion. "In the service of youth" reads the citation.

We in scouting in the Latter-day Saint Church feel highly honored to have this distinguished recognition come to President David O. McKay. May the Lord bless his kindly words, his noble example, and the power and strength of his message that he has placed in the hearts of men in this glorious movement.

(Continued on following page)

There are two great trails for a boy: from deacon to high priest; from Tenderfoot to Eagle Scout. I humbly pray in my heart that every boy—your boy, my boy, your neighbor's boy—all boys in this good land, may have the high privilege, through your encouragement and mine and all good men to devote their energy to following these two great trails that they may bless and glorify their lives.

As youth goes, so will civilization go. Thus we must safeguard their future with noble example on the part of worthy parents and leadership, with devoted personal attention; then our civilization will continue to progress.

Some time ago, a man on the highway halted, impressed by the rolling hills. In the midst of these hills he saw a beautiful straight furrow. He stopped by the fence, expecting to see an old, experienced farmer coming toward the end of the furrow, but instead he saw a youth. Immediately he said to the young chap, "Did you plow the first furrow in this field?"

"Yes, sir."
"You will do many straight things in life." And on his way he went.

Twelve years went by. The man came again. He was met by a lovely

limousine at the station. "We have a fine hotel in the city," he was told, "but I am taking the privilege of inviting you to my home. Will you kindly come?"

"Yes, I will be pleased. I am tired of hotels," the gentleman replied.

That night before a large auditorium and before this man arose to address the audience, the man who had been entertaining him said, "I am the mayor of this city. Do you remember twelve years ago seeing a boy plow a straight furrow in an open field? That was I. Please do not say anything about it to this audience, but I shall be everlastingly grateful to you."

Oh, may the Lord keep deep down in our hearts the fine teaching of our religion, our devotion to our work, to do our utmost to guide youth to its destiny.

Oh how I would love to be a boy again! God bless my boys and your boys.

Not long ago, from a cabin home, a humble home, a telegram was sent to a son in a distant city, "Come home, Charles. I am not well." Signed, "Mother." And when the son arrived by plane, his mother said, "There are two gifts I want to give you, Charles. I have been thinking about them all

day. Each day, on your knees and alone, say a prayer. And the second gift I would love to give you, is each day walk with good men. These are my gifts, Charles. Each day, pray alone on bended knee, and each day walk with good men."

God bless that boy who today is one of America's great Christian leaders, president of a bank of thirty million, head of one of the largest organizations in our land, a real Christian gentleman.

This is the touch that must be given. Halt, now; you can help a boy. It may be the army that he may face tomorrow, but today it is only a boy who needs a kindly word. These are precious moments. These are great days in the life of a boy.

And may I say, finally, I am humbly grateful. I wish my words may be from my lips to your hearts. In gratitude I thank God for a fourteen-year-old boy, who read the sacred word, who meditated, who prayed, unafraid, alone, and the Lord heard his prayer.

God bless us that your boy and my boy and the neighbor's boy may grow in the path of the Prophet, Seer, and Revelator. That is who the boy of fourteen was. These are our opportunities. These are our glorious privileges. God help us, I pray, in the name of Jesus Christ. Amen.

Keep Your Money Clean

by *Spencer W. Kimball*

OF THE COUNCIL OF THE TWELVE

MY BELOVED brothers and sisters: My heart is filled with gratitude this morning for this occasion, for you, for the gospel, the Church, the priesthood, my family, and for all the privileges that have come to me.

Recently, as I held a meeting with a group of members of bishoprics, I had occasion to read to them that scripture of Paul's, given to Timothy, in which he said:

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre. . . . (1 Tim. 3:2-3.)

My mind began to explore and I wondered: "What is filthy lucre?" I read a little farther and found that he said the same of the deacons, that they should not be "greedy of filthy lucre."

I found also that Paul spoke to Titus, his son in the faith:

For a bishop must be blameless, as the steward of God . . . not given to filthy lucre. (Titus 1:7.)

Peter also gave the same instructions to the elders, making the warning quite universal to the Church:

The elders which are among you I exhort, . . .

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. (1 Peter 5:1-2.)

I wondered about the term. I went to the dictionary to see just what Webster would say, and found that lucre, itself, has a bad connotation, and filthy lucre is worse; and to be "greedy of filthy lucre" is, of course, still worse.

This instruction was given by John, the Revelator, to the Laodicean Saints:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3:15-19.)

And I began to think of many of our people whose minds are upon their

wealth; who are increased with goods; who though clothed elegantly are naked and not in white raiment; who with eyes wide open see not; who are "greedy for filthy lucre."

Now, all money is not lucre—all money is not filthy. There is clean money—clean money with which to buy food, clothes, shelter, and other necessities and with which to make contributions toward the building of the kingdom of God.

Clean money is that compensation received for a full day's honest work. It is that reasonable pay for faithful service. It is that fair profit from the sale of goods, commodities, or service. It is that income received from transactions where all parties profit.

Filthy lucre is blood money; that which is obtained through theft and robbery. It is that obtained through gambling or the operation of gambling establishments. Filthy lucre is that had through sin or sinful operations and that which comes from the handling of liquor, beer, narcotics and those other many things which are displeasing in the sight of the Lord. Filthy lucre is that money which comes from bribery, and from exploitation.

Compromise money is filthy, graft money is unclear, profits and commis-

THE IMPROVEMENT ERA

sions derived from the sale of worthless stocks are contaminated as is the money derived from other deceptions, excessive charges, oppression to the poor and compensation which is not fully earned. I feel strongly that men who accept wages or salary and do not give commensurate time, energy, devotion, and service are receiving money that is not labor. Certainly those who deal in the forbidden are recipients of filthy lucre.

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow; for even both these are abomination unto the Lord thy God. (Deut. 23:18.)

And Micah lashed at this sin. He said:

... What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard; . . .

And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

For her wound is incurable. . . . (Micah 1:5-7, 9.)

I am sure that money is unclean when it is obtained through oppression, fraud, bribery, or through misrepresentations. You will remember the story of the Prophet Samuel:

... he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. (I Samuel 8:1, 3.)

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. (Ibid., 12:1-4.)

In Isaiah's day, there were those who accepted gifts as bribes and who brought forth the prophet's comments:

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. (Isaiah 33:15-16.)

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, . . .

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: . . . (Ibid., 5:22-24.)

In Exodus again we read of gifts of bribery:

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Exodus 23:8.)

In Matthew, the Master denounced unclean gifts which come from impure and unforgiving hearts:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:22-24.)

The gift is acceptable when it is made clean and uncontaminated.

Fair dealing in business matters, in selling, in buying, and in general representations is spoken of frequently in the scriptures. The warning to Israel is still applicable in our own day:

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: . . . but thou shalt fear thy God: for I am the Lord thy God. (Lev. 25:14, 17.)

And in the Proverbs we read:

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. (Prov. 22:16.)

Much is said about the hirer and the hired in the scriptures, and about the employer and the employee:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (James 5:1-4.)

BE MERRY TONIGHT

By Catherine E. Berry

BE MERRY tonight where the holly's red
Matches the scarlet of laughing lips.
Be merry tonight while the old year dies,
And the dawn of the new year silently slips
Over the threshold and into the room;
Greet it with laughter, with hearts held
high;
Be merry tonight and hold no wake—
For the old year is weary and ready to die!

. . . and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (Malachi 3:5.)

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;

Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21.)

Again:

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it. . . . (Deut. 24:14-15.)

And to me that means, woe unto them who will rationalize, who will explain away their errors in these matters, who justify their oppressions. Farm hands, domestic help, and unprotected people are often oppressed, when economic circumstances place them in the position where they must accept what is offered or remain unemployed. And we sometimes justify ourselves in underpaying and even boast about it:

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. (Micah 2:1-2.)

And then there are those of us who require excessive compensation for services and who fail to give "value received" and who give no loyalty with their insufficient and inefficient service.

Scripture writers admonish the employed to obey masters, to please their employers, to work with singleness of heart, to be honest in time spent and service rendered and to avoid pilfering.

The Lord knows that we need food, clothes, shelter, and other things. He expects us to earn our living. He commands us to give the necessities to our families. He permits, perhaps, that we may have reasonable luxuries, but not with unclean money.

The Savior said,

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

And as we look ahead, we see many who are greedy for excessive wealth, and especially that which comes with sharp practices and at the expense of strict honesty and complete integrity. It is hard to satisfy us. The more we have, the more we want.

Paul seemed to understand human nature and fully endorsed the statement of the Master: ". . . a rich man shall

(Concluded on following page)

hardly enter into the kingdom of heaven." (See Matt. 19:24.) He says:

For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6:7-10.)

"Having food and raiment let us be therewith content."—Why another farm, another herd of sheep, another bunch of cattle, another ranch? Why another hotel, another café, another store, another shop? Why another plant, another office, another service, another business? Why another of anything if one has that already which provides the necessities and reasonable luxuries? Why continue to expand and increase holdings, especially when those increased responsibilities draw one's interests away from proper family and spiritual commitments, and from those things to which the Lord would have us give precedence in our lives? Why must we always be expanding to the point where our interests are divided and our attentions and thoughts are upon the things of the world? Certainly when one's temporal possessions become great, it is very difficult for one to give proper attention to the spiritual things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. (Prov. 28:6.)

And then this from Proverbs struck me:

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. (*Ibid.*, 28:20.)

And I wonder if many of us are not hasting to be rich. Are we making compromises in order to accumulate? I wonder if money earned upon the Sabbath, when it is unnecessary Sabbath earning, might not also be unclean money. I realize that some people must work on the Sabbath; and when they do, if they are compelled, that is, of course, a different situation. But men and women who will deliberately use the Sabbath day to develop business propositions, to increase their holdings, to increase their income, I fear for them. I think the Lord was speaking to them when he said: "Woe unto them that call evil good, . . ." (Isa. 5:20.) Sometimes we save our consciences by saying that the more we get the more we can give to the worthy causes, but that, of course, is a subterfuge. There are people who work on the Sabbath, not through compulsion but because the income is attractive, and others who work voluntarily to get the "time and

a half" that Sabbath work gives them.

In a stake recently I interviewed a man for an important position in the stake reorganization. And I said to him, "What is your occupation?" And he said, "I operate a service station." And I asked, "Do you operate on the Sabbath?" His answer was, "No, I do not." "Well, how can you get along? Most service station operators seem to think they must open on the Sabbath." "I get along well," he said. "The Lord is good to me." "Do you not have stiff competition?" I asked. "Yes, indeed," he replied. "Across the street is a man who keeps open all day Sunday." "And you never open?" I asked. "No, sir," he said, "and I am grateful, and the Lord is kind, and I have sufficient for my needs."

I was in another stake, also in a reorganization program, and another brother was considered for one of the highest positions; and when we asked him of his occupation, he said he was a grocer by trade. "Well, most of the stores keep open on the Sabbath. Do you?" "We lock our store on Sunday," he said. "But how can you compete with these people who are open seven days a week?" "We compete. At least we get along very well," was his reply. "But would not the Sabbath be your biggest day?" "Yes," he answered, "we would probably sell twice as much on the Sabbath as we would on an average day, but we get along without it, and the Lord has been kind; he has been gracious; he has been good." "What do you sell in this store?" I asked him. He said, "Groceries and miscellaneous merchandise." "Your competitors sell other things, including forbidden things, do they not?" I asked. "Yes, but we have felt it was not right," he said. "We lose trade, of course. People leave our store and go to the other store and buy many dollars' worth of groceries where they can get a few cans of beer or some wine, but we do not sell it." And I could not refrain from saying, "God bless you, my faith-

ful brother. The Lord will not be unmindful of these seeming sacrifices. Your dollars are clean. They will surely not hinder you in finding your way into the kingdom of God."

The Savior knew that the ox gets in the mire on the Sabbath, but he knew also that no ox deliberately goes into the mire every week.

In my extensive travels I find many faithful people who forego the Sabbath day profits and those which come from the handling of the forbidden things. I have found cattle communities where the stockmen never carry on their roundup on the Sabbath; fruit stands along the roadside which are open night and day, but which close on Sunday even in the short fruit season; drugstores and confectionery businesses which earn their money on the six weekdays; eating houses and wayside stands, closed on the Lord's day. And there are many other people who might rationalize and justify themselves in Sunday profit taking but who take satisfaction and joy in refraining. And every time I see good folk who are willing to forego these profits, I rejoice and feel within my heart to bless them for their steadfastness, their courage, and their faith.

There are many other ways, of course, in which money can be tainted. I pray that we will keep our money clean. And I pray the Lord that he will bless his children that they will have the faith to live his commandments, sacrifice though there may seem to be. I know that God will make it up to them. I know that men will never suffer, ultimately, for any seeming financial sacrifices that might be made, for he has commanded us to live his laws and then has challenged us:

. . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

And may God bless all of us that we will live close to his teachings and thereby merit the blessings which he has promised to us, I pray, in the name of the Lord Jesus Christ. Amen.

Fourth Session, Saturday Afternoon, October 3, 1953

LET US LIVE OUR RELIGION

by Carl W. Buebner
OF THE PRESIDING BISHOPRIC

MY DEAR brethren and sisters, difficult as this assignment is for me, I must admit that I am still very happy to be able to greet you in general conference, and to bear your testimony of the divinity of this great work, the gospel of Jesus Christ, and I hope in the few moments that I stand here that the Lord will sustain me.

I should like to pay my humble tribute to the three great high priests who preside over our Church, the First Presidency of this Church, the men whom we love and honor, men who serve as if in the prime of life, and yet have lived many years beyond those at which most of us retire.

If I am right, and I think I am, all
THE IMPROVEMENT ERA

three of these great leaders have had a birthday since our last general conference. President McKay in his eighty-first year is an inspiration to the Church, a great leader. I have met several women who, when seeing President McKay walk by, say, "He looks just like an angel." I can concur in this, and besides that, he speaks and looks as a prophet.

Standing at his one side is President Stephen L. Richards, the youngest of these three, a man with a great legal mind, a great organizer, and he certainly has been an outstanding counselor to President McKay.

On his other side is the dean of the General Authorities of the Church, President Clark, in his eighty-third year—a man who has become one of the greatest statesmen we will ever know and with a testimony of the gospel as firm as the Rock of Gibraltar.

I am sure you all join with me in expressing our love and admiration for these three great men, for their devoted leadership over the Church.

As I figure this up, these men together have lived 237 years, and if I am right, and I don't think I am far from it, they have served either in the Council of the Twelve or as the Presidency of the Church for an aggregate of more than one hundred years.

I would like to suppose that the combined information of these three outstanding men, together with inspiration and revelation from our heavenly Father, would exceed the knowledge of any other three men upon the face of the earth today. I am sure I am right in this supposition.

They are our leaders. Brethren and sisters, I wish that leaders of men and nations all over this earth would listen to the counsel of these three great leaders of ours. When I think of the millions, yes, billions of dollars that are spent to create weapons of war, destructive weapons designed to wipe out the people of the earth, and I compare that with the message that goes forth from Zion carried by the missionaries of the Church, I assure you they go forth with greater power than the power of deadly weapons, and I sincerely hope the day will soon come when these young men can go forth as an army of men clothed with righteousness and the power of the priesthood, preaching the gospel of peace and salvation to the nations of the earth. I would that we had twenty thousand of them instead of the two or three thousand we have in the earth today and that they would not be restricted in their work of preaching to every nation, every kindred, every tongue, and every people.

Brother Sonne made a very significant statement in his talk, and I have felt the same thing, that the strength of the Church is in the individual testimony of its members, and as I have traveled about this Church, I have had some wonderful manifestations, and I have heard some very thrilling experiences. I would like to relate two or three of these to you.

Recently, when it was announced

that we were going to build a temple in Switzerland and another one in England, a number of people came into my office, and I am sure they have to the offices of all of these brethren, wondering how they could make a contribution to the erection of these temples.

Among those who came to see me was a very elderly couple, and they said, "Bishop, just how could we make a small contribution toward the construction of the Swiss Temple? We have had such a thrilling experience in our life doing temple work and genealogical work, we would love to make a little contribution to that temple and to those good people in that far-off land." So, I told them that that was a very easy thing to do, and if they just wanted to leave the money, I would be glad to give them a receipt for it, and I would be sure that it would go toward that very marvelous project. Then, this man's good wife said, "Brother Buehner, would it be possible for my name to be put on that receipt?" and I said, "We will fix that receipt any way you would like to have it." She said, "Now, I don't want to give you the impression that my husband and I have not been very happy. We have been. We have had a wonderful life together, but I would like to see my name on that receipt along with my husband's name." This seemed satisfactory.

So they said, "We'll be back in a little while." In about thirty minutes, they returned, and this good man, his life almost over, and so was his wife's—they had lived a long time—laid down a check for a thousand dollars, and his wife gave me ten one-hundred-dollar greenbacks, another thousand dollars, each wanting to contribute a thousand dollars toward the erection of the temple in Switzerland.

Others with their two dollars and five dollars and ten dollars, and a thousand dollars and ten thousand dollars and more—it is marvelous what the people of the Church voluntarily do to help push forward this great work.

I heard another little experience that happened somewhere up in the Uintah Basin a while ago, where for twenty-five years they talked about building a new chapel. Finally, the bishopric then in the ward decided they had talked about this thing long enough, and they would like to organize a finance committee, a building committee and go ahead, so they sent out letters assessing the membership of the ward for this purpose.

Among those who received a letter and an assessment of one hundred dollars was a little widow who had not been very active in the Church, and one that the bishopric did not know very well; but they thought they would visit this woman. When they went to her home and opened the door, they realized they had made a great mistake. They should never have assessed this poor, little old soul one hundred dollars, they said, and so in the middle of their talk of trying to justify what they had done in taking themselves out of the assessment that they had made to

this woman, she said, "Just a minute, brethren, you have assessed me one hundred dollars. I would like to do my part." They said she walked over to the mantel shelf, reached her hand into a little piece of crockery, and counted out to the bishop five hundred dollars in greenbacks.

Then he said that time went on, and the building got started. They were putting the rafters on it, and one day the bishop got another call from this woman, and he thought, "Oh, dear, she wants her money back, and we have spent it on the chapel."

When they went to see her, she said, "You don't know how thrilled I am to see our building come into fruition. We have talked about it all these years, but you brethren have actually gone to work, and now I can see it grow, and the rafters are going on. I would just like to give you another five hundred dollars to be sure it is completed because I don't think I'll live until we finish the building, and I would like to have a little credit on the other side."

This is not just an isolated case. We hear these stories all the time.

Let me tell you one other experience, a little different from this, and then my time is up.

I was up in Richland Stake in Richland, Washington, not so long ago, and a man was called out of the audience to bear his testimony, a new convert to the Church. When he came to the stand, he was shaking much worse than I am, now, and I am very shaky, and said, "I think I'll tell you people how I became a member of the Church. I was a very ardent Baptist, and I lived in New York City near the leaders of the Baptist Church. One day they called me in and asked me if I would go on a mission to the Belgian Congo, and I accepted. Of course, they said, 'Now, we'll pay you \$425.00 a month while you are on the mission,' but even at that they could not get very many missionaries to serve for the Baptist Church. I spent three years there, and when I completed my mission, I got on a boat coming up the African coast. The second day on board that boat, I noticed two fine, clean-cut looking young men walking around the deck of that boat, each with two books under their arms. They so fascinated me; they so attracted my attention that I could not keep my eyes off those young men, and I followed them nearly all day. Finally near the end of the day, I got enough courage to walk up to them and introduce myself. I learned they also had been missionaries in South Africa, and I said to these young men, 'The Baptist Church pays me \$425.00 a month. How much does your Church pay you?' These two young men smiled and said, 'Our Church does not pay us anything. We pay our own expenses.' Then I began to feel humiliated. For twenty-one days as we crossed the ocean, we sat on the deck of the boat, and we compared the doctrine I taught as compared with the doctrine of these two fine young missionaries. I became

(Continued on following page)

so converted that I was all wrong and that these young men were all right that I hated to see the boat arrive in the harbor at New York, and I just did not want these young men to get out of my sight. As a matter of fact I did follow them halfway across the continent, and here I am in Richland today, a member of the Mormon Church, and the happiest member in this stake. To this day, I have not collected my last check of \$425.00, and to this day, I have not reported to the leaders of the Baptist Church that I have returned from the

Belgian Congo." And the way he said that, I just believe he was one of the happiest members of the Richland Stake.

It is wonderful what you see as you travel about the Church. Brethren and sisters, I just hope we will have a desire to serve our heavenly Father with all our might, mind, and strength.

Let us sustain these three great leaders of ours with all the strength we have. Let us live our religion. We are great teachers when we remember who we are and when we live our lives and reflect through our lives the value of

the gospel to us. May we be loyal, may we be faithful, may we accept the responsibilities that come to us and do them faithfully and do them well. We will live longer. There is life when we are active, and there could be spiritual death if we do not accept the opportunities that come to us to serve.

If these great men can serve as they do, I am sure we should each have a desire to do our part to make their load as light for them as we can and to help push forward this great work of our heavenly Father, and may it be so, and may the blessings of our heavenly Father be with everyone of us always, I pray humbly in the name of Jesus Christ. Amen.

THE DIVINE CALL OF THE SEVENTIES

by President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

MY BRETHREN AND SISTERS: I should like to express my appreciation for this excellent choir that has been rendering the music of today. The singers are Germans, and we are all interested in the German people. They have made a contribution to this sacred religious movement that we represent. I believe with all my heart that the German nation will come back and establish again the civilization and culture that it once had. They are a great people.

A few days ago, two meetings of all the General Authorities of the Church were held. The first one was in the temple at Logan, and a few days later the second meeting was held in our temple here in Salt Lake City. In thinking of them I realize more and more that to love and know God is the highest blessedness of mankind. Temples built by the Latter-day Saints are houses of prayer, of fasting, and of faith, houses of glory and order, houses of God. You recall the words as found in the dedicatory prayer of the Kirtland Temple which were given by the Prophet Joseph Smith:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith;

Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:7-8, 54.)

I wonder sometimes if in reading our sacred books we enter into the thoughts

of the prophets of God; and into their hearts. Have we as religious and moral men sought to attain the perfect life by contemplation and work? So much might be said about our meetings in the temples. We all felt the goodness and beauty of human life. We felt as we have never felt before the hunger and labor, love and death, faith and work which operated to produce these sacred buildings.

When we think of the Constitution of our land, we recall many historical statements that are sacred and true. First, the words of the French writer, Michelet. He had written about the terrible days of the French Revolution when he writes these words:

The world is waiting for a faith, to march forward again to breathe and to live. But never can faith have a beginning in deceit, cunning, or treaties of falsehood.

It is interesting to note that according to Washington Irving, Columbus when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy holy protection this new part of the world.

Then we have the prayer of Pastor Robinson as he blessed the Pilgrim Fathers when they left in the *Mayflower* for the New World.

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth anymore, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no

farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning a shining light in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once.

To be called to the field as a missionary is an honor and a recognition of a person's real worth. It is a call to labor with undying zeal to awaken within men a faith in the living God and to turn to him with a repentant heart. No one can deny the force, the beauty of the passion for extending one's own belief and hopes to others, "for imparting to them the comfort of one's own salvation." What splendor

(Continued on page 954)

THE IMPROVEMENT ERA



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of life is that of Paul the Apostle, who no sooner was his own life made over, no sooner had the faith and the hope of a new life taken possession of him, than he was overcome with the desire to disseminate this possession to all the world and to make Jew and Gentile alike see and glory in the light and splendor of the Christian truth. In our day, since the restoration of the gospel, we know the hundreds, yea, thousands who have gone into the remote parts of the world to preach the gospel and to turn men's thoughts to their God. This was even true long before there were railroads or quick and safe means of travel by sea. Missionaries left home and friends to go to faroff China and India, and the South Seas, to say nothing of Europe and South America. They faced hardships in strange lands, and often misery for the sake of communicating the Gospel message. Many have given their lives as they bore testimony of the restored word of God. The splendor of their spirits and the grandeur of their achievements are known. The stories of their experiences and accomplishments will someday become the most beautiful epics of the Latter-day Saints, epics that will thrill the world with their truth and beauty. Let me here relate a story of the long ago:

In the summer of 1857, my father, Seymour B. Young, Phillip Margetts, and David Wilken were called to England on a mission. They were all of the same age, nineteen years. Constructing a handcart, they made ready to leave. Their first objective was Council Bluffs, just across the Missouri River from Omaha. From there they would take the train for New York, where they could embark on a sailing vessel for England. One night, while they were sitting around a wood fire on the Platte River, singing songs, and talking about the "folks at home," Brother Margetts began to recite some of the fine lines from the plays of Shakespeare, among which were the words of Macbeth:

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!

Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage

And then is heard no more,
(Wm. Shakespeare, *Macbeth*, Act V. Sc. 5.)

"We sat deep in thought," said my father, "for we had been listening to a sage of history, a man who knew Shakespeare. We slept under the stars that night, as we did for over three months. Every night we studied the words of Holy Writ, every day as we pulled the handcart over the trail and through the rivers, our hearts were swallowed up in a kind of glow of God's love coming down as a constant stream of light."

They were missionaries of the Lord.

In the days of Queen Elizabeth of England, there were many able seamen who manned the large navy which brought England to the height of her power on the seas. Among the noted commanders of the fleet was Sir Francis Drake, who sailed up the Pacific Coast as far as the present state of Washington, and then went on around the world. He was the first Englishman to circumnavigate the earth. Standing on the deck of his ship one day, Drake said to his men:

Men pass away, but people abide. See that ye hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries, their hearts may fail them, or their hands grow weak. Hereto, we have been too much afraid. Henceforth, we will fear only God.

In this troubled world we need more and more the principle of unity amid all the marring elements of human life. We must in our work have a definite purpose, and before that purpose can be well established in our hearts, we must see it related to the very purposes of God. Every quorum should have an ideal which is well defined and which invites the greatest effort on the part of every member to help realize that ideal. The ideal is to bring about a brotherhood within the quorum, a brotherhood so lasting that nothing can break it. Certainly no outside power can. This brotherhood will be expressed in their thoughts and interest in one another. The members touch one another by doing good, by kindness, by philanthropy—something more than the mere clasp of hands and interchange of idle words. It is the delight of diffusing something of the spirit of gentility and graciousness. In all such expressions of good-will and respect,

the grace of the act depends as much on the manner of it, as on the act itself.

One of the essential things with Jesus Christ was the training of his disciples to have faith in God. "... ye believe in God, believe also in me." (John 14:1.) His disciples went into the world to preach the gospel. I have given you an example of missionary zeal. And now one of ancient times: Paul, the Apostle, had become one of the disciples of the Lord. He went about preaching the gospel "with inspired eloquence and logic." He went to Athens. They took him to the Areopagus, saying: "... thou bringest certain strange things to our ears." (Acts 17:20.) You read Paul's discourse for yourselves. "It is the shortest important speech ever made, excepting only Lincoln's undying Gettysburg speech address. In less than one hundred and fifty words he put the argument for and assertion of the living God of salvation and the resurrection of the dead. In doing this he even included a quotation from the Greek poets." He had planted the seed. He had aroused interest.

As missionaries, we should find the good in people. We should judge all people not by their mistakes but by the abundance of their powers. Our work as teachers is based on love, and if we have the love of our listeners, we must see to it that their merits are understood, rather than their faults found out.

Let us keep in mind the beautiful words of the Chinese Confucius, ages before Christ:

Those who know the truth are not equal to those who love it; and they who love it are not equal to those who live it.

I pray that we may all come to a deeper understanding of the gospel, that we may live as God would have us live. Amen.

Every Member a Missionary

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

IN THE OPENING remarks of our dear President McKay at the beginning of this conference he stated that he hoped our souls might be uplifted and inspired. I am sure you can bear witness with me that our heavenly Father has literally blessed us, and our souls have been uplifted because we have been inspired by the word of the Lord.

I have noted without exception that each who has occupied this position regardless of his calling in the Church, regardless of his standing in the community or the nation, before taking these responsible Church positions, has invoked the blessings of our heavenly Father upon him that he might be able

to speak under the inspiration of the Spirit. I realize as I stand before you this afternoon that I must depend upon the inspiration of my heavenly Father through his Son, Jesus Christ, for, to teach the gospel of Jesus Christ can be done not by the wisdom of men, but only by the power of God.

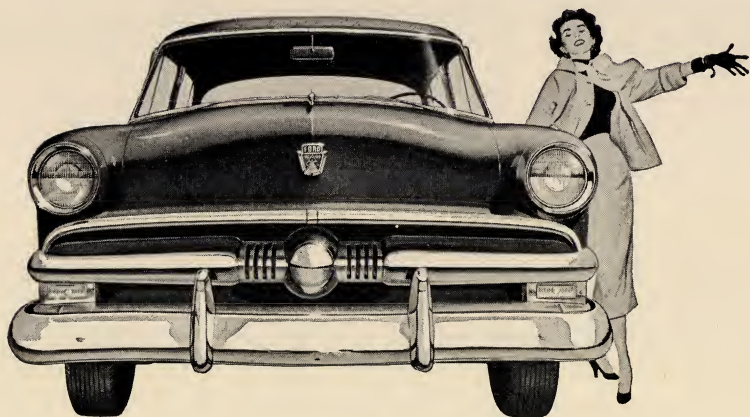
Much has been said here today and yesterday in these conference sessions regarding the missionary program of the Church. I would feel most ungrateful if I did not take just a moment to pay tribute to a great missionary who is absent from us today, but who was with us here six months ago occupying a seat on the row that I am privileged to occupy—Elder Stayner Richards.

He in very deed typified the true mis-

(Continued on page 956)

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sionary spirit of the Church of Jesus Christ of Latter-day Saints, and I feel sure that he has touched the hearts of thousands in the British Isles or wherever he has labored to spread truth and righteousness, exercising his energy and talent in building up the kingdom of God.

So, I pay tribute to his memory today. It was my privilege to labor with him for about fourteen years in the Highland Stake, the stake in which I now reside.

Going back a few years, a prophet of God, Brigham Young, declared:

... there is neither man or woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life. (*Discourses of Brigham Young*, 1943 ed., p. 322.)

That is the true missionary spirit. That was the word of a prophet of God many years ago. The same teaching goes forth from this pulpit today: that each individual who has membership in this, the Church of Jesus Christ of Latter-day Saints, is on a mission, and that mission is to teach first, by example, and second, by precept, the truths of this gospel, which is the gospel of salvation and exaltation into the presence of our heavenly Father and his Son, Jesus Christ.

I thrill as I have the privilege of touring missions and visiting in the stakes and mingling with the stake missionary groups to catch the spirit of those who are specifically called to do missionary work.

As I toured the Western Canadian Mission just a few months ago, I heard many heartwarming missionary stories. One thrilling story I should like to share with you. I would like to take you with me for a moment or two to a concentration camp in France, in which are incarcerated two German prisoners, young men who never had become acquainted with each other until they were in this camp.

One of them was utilizing his time to study the word of the Lord that he might hold fast to the testimony which he had. This attracted the attention of the other German prisoner, who asked what he was so interested in. The reply came that he was reading *The Voice of Warning*. I am sure that rings a familiar note to many missionaries assembled today and who might be listening on television and the radio.

So, a gospel conversation ensued. Then this young man became interested, and many conversations thereafter followed. The war was over. They were released. The one returned to his locality in Germany, where he further investigated this thing he had heard in a French concentration camp. Then he applied for baptism. He was baptized, and after a few months was called by President Wunderlich to go on a

mission for the Church. The young convert said, "I have only twelve marks," but President Wunderlich, because he had the priesthood of God, because he could speak with that power and authority which comes to those who are truly called to serve the Lord, made a promise to that young man if he would accept the call and respond to it that the Lord would provide a way.

So the young man, in blind faith, believing, as we have heard from this pulpit today, accepted the call and filled his mission. It was my privilege to interview him while he was doing stake missionary work in the city of Edmonton, Canada. He had migrated from Germany and is now living in Canada.

We all have a zone of influence, my brothers and sisters. I should like to ask the question here today, "When did you last have a gospel conversation with someone who does not claim membership in the Church?"

Well, you do not have to answer it, only in your own minds. I humbly pray that the Spirit of the Lord will take hold of us, that we will exercise our rightful influence to teach the principles of salvation and exaltation to our heavenly Father's children.

I thrill as I see someone here in the audience today who is not ashamed of the gospel of Jesus Christ. After having filled a mission in the Southern States for this great Church before the turn of the century, he decided he wanted to follow further his education in electrical engineering, so he selected that great University of Cornell. One Sunday each student was to have the opportunity and privilege of filing past the rostrum and shaking hands with the first president of Cornell, Andrew White, introducing himself and making known where he was from. When it came this young man's turn, he said, "Thomas E. Yates from Scipio, Utah." Immediately Andrew White said, "Are you a Mormon?"

Brother Yates did not flinch because he was not ashamed of the gospel of Jesus Christ. He said, "Yes, sir, I am."

Then Andrew White asked for an interview the following Sunday. Brother Yates said that week seemed mighty long because he realized the persecution that had been sustained by the missionaries, even while he was in the Southern States.

But the time passed, and he was ushered into the study of Andrew White. There it was revealed to him just why he had been invited for this interview.

Andrew White told him, on one occasion while he was a special representative to the Russian government he had become very friendly with Count Leo Tolstoi, the great Russian philanthropist and writer. On one occasion as he called at the home of Tolstoi he was told by the servant that Tolstoi was out in the fields plowing, and if he wanted to see him he would have to go there, which he did.

As he met Tolstoi there was the usual friendly salutation, and then Tolstoi said, "If you want to converse with me, you will have to come along while I finish my plowing."

This he did, and they conversed about many things. After a discussion on religion Tolstoi said to Andrew White, "But what about your American religion?"

Andrew White said, "We do not have a state church in America. People are allowed to worship God according to the dictates of their own conscience."

Tolstoi said, "I know all that. I know that the Catholic Church originated in Rome. I know that the Lutheran Church originated in Germany, that the Episcopal Church originated in England, but I want to know something about your American religion, commonly called the Mormon Church."

Andrew White said, "I'll have to admit that I know very little about the Mormon people, other than that they are a superstitious people and that they are peculiar."

Then Tolstoi decided he would give Andrew White, great as he was, a rebuke, and so as not to lose the significance of this rebuke, I should like to read it to you.

"Then Count Leo Tolstoi, in his honest and stern but lovable manner, rebuked the ambassador: 'Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach the American religion; their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church—nothing can stop their progress—it will be limitless.

"There have been great movements started in the past, but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known."

I believe that, as I stand before you today and testify that this thing called Mormonism has continued down through the stream of time for 123 years, unchanged, unmodified, and that it is the fulness of the gospel of Jesus Christ.

Yes, blessed are they who hunger and thirst after righteousness, and brothers and sisters, I believe that men are thirsting and hungering for righteousness in the world today.

It is our great responsibility, as has been outlined here, to be the humble servants in the hands of the Lord in carrying this glorious message to those individuals.

May God bless us with this vision, and the spirit of missionary work, as I bear witness that these things are true, in the name of our Savior, Jesus Christ. Amen.

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

PUZZLE:



Who got the hundred million dollars?

He walked into our office seven years ago, sat down. We knew the customer. And a wonderful credit rating he had, too.

Said he wanted airplane engines. By that time blueprints were scattered all over the place.

He was taking no chances. Not one engine would he accept without testing first, stripping apart, building up again, and testing once more. Hmm!

And more. Every engine he bought would be overhauled after 15 running hours.

He didn't say so, but he must have known *we* would have ideas, too. (Lights burn all night when engineers at our place see ways to improve things we make.)

The climax was last August. The customer announced that he would allow 1,200 hours flying time from these G-E engines before an overhaul.

In other words, 80 times as many hours without overhaul as seven years ago. And today only every tenth engine is tested twice before delivery because of what has been referred to as the "perfection rate" of G-E jet engines.

Oh, yes. The hundred million dollars. With General Electric engines now giving extended service, not so many are needed. Improvements have saved the customer that much in five years.

P. S. Who's the customer? The U. S. Air Force. And what was the engine? The J-47 jet engine.

And who got the hundred million dollar saving? Who profits from more Air Force per dollar? The taxpayer, everybody. This story is one more example of what happens where research men and engineers are at work. Products gain in efficiency, do more. New products emerge, and the public is always the gainer.

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THE LORD'S WORK

by Delbert L. Stapley

OF THE COUNCIL OF THE TWELVE

IN ALL humility, my brothers and sisters, I approach this solemn and sacred responsibility this afternoon. I feel my dependence upon the Lord for his blessings and strength as I speak to you.

When a scientist makes a great discovery, it is not long before some other scientist makes the same discovery. The Lord has released that knowledge in the earth. It is not confined to one or two but to all who search for it. As the brethren of the General Authorities seek the Spirit for inspiration in the preparation of conference talks, and drawing from the same Spirit, there is a constant theme through the talks of each, for the Spirit has influenced them in that direction.

Recently in the solemn assembly held in the Logan Temple, President David O. McKay said, "The Lord is impressing his servants to extend and intensify the work of his Church."

Stake presidents and bishops, presidents of priesthood quorums, presidents and superintendents of auxiliaries know this statement to be true. There has been increased activity among the Aaronic Priesthood, the senior members of that priesthood, the girls' program, the Relief Society as it works with inactive women, the missionary program now at home as well as abroad, the great welfare program of the Church, and many other activities designed to build faith and testimonies in the hearts of Latter-day Saints.

The tempo and the good feeling of this upsurge in activity and devotion must inspire and find expression in the lives of all Church members, not just alone in its leaders. As leaders it seems to me necessary that we let information go on down to the rank and file of our Church membership in order that they might have and enjoy the same counsel and direction that we receive. Where this condition is true, and our people understand, it wipes out any prejudice, resentment, or rebellion that might be in their hearts, and also they will support and work diligently for the accomplishment of the Lord's great purposes in the earth.

The Lord has not chosen us to fail in this work of his kingdom, but to succeed. We have no reason to fail. This is the Lord's work. He is inspiring and revealing unto those who have been properly called his mind and his will. This guiding force is present in the affairs of his kingdom today. Without this holy influence we would be groping in spiritual darkness.

In all ages of the world, the divinely appointed servants of God have entreated the people to love the Lord and to keep his commandments. Today is no exception in that respect. We are

called to be a light to the world. The Lord has appointed us to be that light because we have the truth of the gospel of our Lord and Savior, Jesus Christ.

The Savior said, "... A city that is set on an hill cannot be hid." (Matt. 5:14.) Nor can we be hid from the world here in the tops of the mountains, for our works and our deeds go out from this place.

Even from the beginning the Lord has said that the way is straight and narrow that leadeth unto life. To the Prophet in our day those words have been repeated, and someone has wisely quipped, "The reason the way is so straight and narrow is because there are so few who enter that way." Should more enter, by yielding obedience to the laws and the commandments of the gospel plan, then it would become wider, and I am sure God would be happier as a result of it.

Praise has been given in this conference to the First Presidency. With all my heart I support the sentiments expressed by the brethren. It is a great privilege and joy to be associated with the Presidency, to sit in their councils, and to receive their instructions. A wish of President McKay's is almost a command to us who are associated with him.

Keeping in mind the great spiritual strength of these brethren of the First Presidency, I would like to say to you, my brothers and sisters, that in President McKay we have a great and inspired leader. He sets a terrific pace at his age, that some of us younger men find difficult to follow. His hours are long. He comes early to the office. He goes late. He responds to the wish and the will of the people, doing all things, even beyond his physical strength to do, to bless the people of the Church. He sets a marvelous example of devotion, love, faith, and good will.

In these days of turmoil and distress, as God's chosen servant, under the inspiration of his divine calling, he is

pointing the way, it seems to me, with clarity and understanding to the people of the Church.

I bear witness to you, my brothers and sisters, that God sustains him, and no one else in the world today but him, because he has the holy calling of prophet, seer, and revelator, representing the Lord upon the earth in our time. He only has the right to revelation for the people of the Church, and if all people would understand that, they would not be tossed about by those who would seek to divert their minds from the Church and its glorious principles, and I am sure they would be more happy and contented than they now are.

It is a great and inspiring moment in our council to hear President McKay say, "Brethren, the Lord has spoken. His will has been done." It is a great moment, a thrilling moment, and you have the sure feeling that what he has said or designated is true, and of God.

Now, President McKay does not require any defense. I do not need to say these words in defense of him. His life, his works, his faith, his love and devotion are unquestioned and exemplary, not only to the people of this Church but also to all the world, but if the people of the Church understand the calling and position of the chosen and anointed prophet of God, they will be fortified against false teachers and anti-Christ, and we do have them among us.

When the brethren of Nephi did not understand the vision of their father Lehi, they came to Nephi, their younger brother, for an explanation of that vision. He asked of them, as I would ask of you,

Have ye inquired of the Lord?

They said unto Nephi,

We have not for the Lord maketh no such thing known unto us. (See 1 Ne. 15:8-9.)

Now my brothers and sisters, if there are any doubts in your hearts about your leaders or this Church being true, again I would ask of you, "Have ye inquired of the Lord?" I am sure if you ask sincerely and with real intent that the Lord will manifest the truth of it unto you. There will no longer be any doubt, for God can bear you that witness through the Holy Ghost, which power all of us should seek.

Many of the signs spoken of by the prophets to precede the second coming of Christ are now being fulfilled before us. They are easily recognizable, and they remind us of the parable of the ten virgins, the five who were wise, and the five who were foolish. Those who were foolish were not prepared when the bridegroom came, and as they went out to prepare themselves, the doors were closed against them, and they could not gain admittance.

You and I need to be prepared. We know not the day nor the hour in

(Continued on page 960)

THE IMPROVEMENT ERA

TREASURE

By G. D. Gleason

WE FOUND this wealth
In an aspen grove:
Frost minted coins
Of autumn's trove.

The gold of fall
Under amethyst sky
Was ours to spend.
What would it buy?

The fruit of earth?
Or the work of art?
It bought a song
That stirred our heart.

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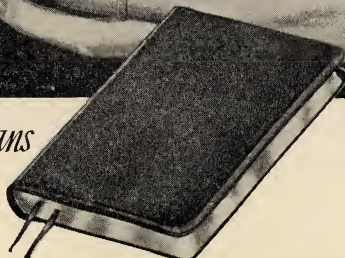
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which the Son of Man shall come. That day we must be prepared for.

Alma, as he wrote to the people of Gideon, complimenting them for their faithfulness said of the Savior,

And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean, be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness. (Alma 7:21.)

Brothers and sisters, worthiness is becoming to the Saints of the living God. The Lord in the Doctrine and Covenants counseled, through the Prophet, the people of his Church to "practise virtue and holiness before me." (38:24.) If they would do so, walking in all worthiness before the Lord, there would come great strength and power to his work among the children of men.

For baptism, we expect every convert to repent truly and forsake all his sins before we approve receiving him into the Church of Jesus Christ. When we invite people into the Church, we must be sure our lives are worthy to make attractive our invitation. I know there are those desiring to come into the Church who look at Church members and wonder why they fail to keep the commandments when they themselves are required to do so before the sacred ordinance of baptism can be performed. It is an individual responsibility. Surely God will hold accountable those who violate the sacred ordinances and covenants of his kingdom. He requires of all who come into his Church to repent of all their sins.

I am wondering, my brothers and sisters, if we should not approach every sacred ordinance or rite of the gospel with complete worthiness. I also wonder if some of the mistakes people make are not because through inactivity or unworthily participating in sacred and holy ordinances, they do not renew nor keep their covenants, obligations, and testimonies in force.

We must always see and understand the great spiritual forces that underlie the mechanics of all gospel ordinances. The outward appearance of these ordinances is but a symbol of their eternal significance. This we should always realize, and again we must always keep in force our covenants and obligations with our God. That opportunity is afforded us as we attend the sacrament meetings and partake of the holy sacrament.

It has been said, that a sacrament is a sacred, binding oath of allegiance to obey one's leader and not desert his standard. We find that true in the sacrament of the Lord's supper. The Lord said to the Nephites on this continent emphasizing the sacredness of this holy ordinance,

... ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily, when ye shall minister it. (3 Ne. 18:28.)

He goes on to say the unworthy shall be forbidden to partake, otherwise they shall eat and drink damnation to their souls. The Lord has said to us in our day, "... if any have trespassed, let him not partake until he makes reconciliation." (D. & C. 46:4.)

The Apostle Paul said to the Corinthian Saints:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (1 Cor. 11:27-30.)

Now, my brothers and sisters, what is true of worthiness in partaking of the sacrament, it seems to me, applies to all the sacred ordinances of the gospel plan, and the other sacred privileges

available to us in this great Church of ours.

It applies to advancement in the priesthood, for the receiving of our patriarchal blessings, attendance in holy temples for our sacred endowments and sealings. The great challenge to the Latter-day Saints is to live faithfully, to be worthy, to live exemplary lives, and thus obtain the blessings of God, that they might accomplish the great destiny of this Church and enjoy, as President McKay said yesterday, "spiritual companionship with our eternal Father."

Brigham Young said, "The man or woman who lives worthily is now in a state of salvation." The greatest wealth that can be given us, any of us, is eternal life in the presence of God, our Father. There are no riches in all the world that compare to the riches of eternity that God has placed in the way of us all.

There are certain conditions; there are certain laws; there are certain standards and ideals; but if these are observed, they will lead to a state of glory and exaltation. May God help us to be faithful and worthy in all things, I pray in the name of Jesus Christ. Amen.

Sixth Session, Sunday Morning, October 4, 1953

The Kingdom of God Is Here

by George Q. Morris

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY DEAR BRETHREN AND SISTERS, I thank the Lord for the privilege of being one with you here this morning, and during this whole glorious conference. I pray earnestly that the Spirit of the Lord may direct all that I shall say.

I have been impressed as I have looked out over this audience and been conscious of the atmosphere of this great Tabernacle and listened to the impressive and inspired testimonies and exhortations that have been given, that this is truly an historic and sacred building. Here for nearly a century the word of God has been preached by the authority of God, proclaiming the last Dispensation of the Fulness or Times. In this remarkable building, so unique in its structure, so simple, with the absence of all the ornamental and gilded appointments of great cathedrals, humble, brave, and devoted men and women have met to worship God. One prominent feature in this building is the great organ, and the choir seats, from which, as the choir occupy them, the glorious music comes, typical of

harmony and heaven. The feature perhaps of greatest significance is this stand—this series of pulpits—a token of the priesthood of God, for here is assembled this morning the authoritative presiding servants of God in this last dispensation, men chosen of him, who possess the power and authority to speak in the name of almighty God.

As President Richards was speaking of the world situation and of our relation to it, I could not help feeling, though it may seem presumptuous and some may take offense, that this, nevertheless, is the spiritual capital of this world. From here God speaks to this world, and his Authorities are officially seated this day in this sacred Tabernacle, and their word is binding on all the world; and they are calling this world to repentance, to accept the gospel of Jesus Christ, the only power in the world that will save it, that will enable men and women to shape acceptable lives before our Father in heaven. Men and women by it are led to love the truth, to love God and to keep his

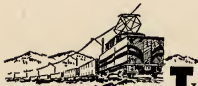
(Continued on page 962)

THE IMPROVEMENT ERA



the foreman booms:

YO, HEAVE!



THE track foreman watches his men place long steel bars under the ties and rails. He sees them dig in for leverage and brace themselves for the push.

Then he booms out, "Yo, Heave," and the track moves about two feet. This is repeated over and over until the track is again close enough to the hillside of low grade copper ore for the big steam shovels to dig in, or make their cut.

That was in 1926, and the action took place on one of the levels of Kennecott's Bingham Canyon mine.

Today, you see an entirely different picture.

Bulldozers and road graders have replaced picks and shovels in setting and smoothing the track grade. An ingenious track shifter has taken the place of men with steel bars to slide the track in position.

Because of such machines, electric shovels and locomotives, and hundreds of other improvements, daily production

has increased from 94,000 tons of ore and waste material in 1926 to 225,000 tons today.

Because of these improvements the number of jobs for Utah people also has increased. In 1926 there were about 3,300 employees in the Utah Copper family. Today, there are 5,600 employees.

The increased efficiency since 1926 is important. It has made possible the processing of ore containing as little as eight pounds of copper to the ton. Being able to treat such low grade ore (once considered waste material) has lengthened the life of the mine.

These vast changes benefit all of us. More Utah people have jobs. Payrolls and supply purchases are larger. And bigger tax payments help meet the cost of our schools and other government services.

Industrial progress, as represented by the ingenious track shifters, has benefited us all.

**Utah Copper
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Kennecott Copper Corporation

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commandments, and by their example and by their word, spread this glorious gospel.

I have before me a very simple statement from the Prophet Moroni, I think a statement of very great significance. He is addressing himself to this generation and all other generations where this idea prevails.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. (Mormon 9:7-8.)

That simple statement has tremendous implications.

That's the key to the history of Christendom for seventeen centuries. Following the death of the apostles, religious leaders set up the principle which persists to this day—perhaps to the best of their knowledge and understanding—that revelation had ceased and was finished, and that prophets and apostles were things of the past. And that is in itself definite and conclusive proof that, so far as the world is concerned during seventeen hundred years, such was the case. For when revelation is shut off, and when all the preachers of religion (and this is and was their well-high universal opinion) deny its existence, then the Church and kingdom of God is not there, and has not been during this eclipse of seventeen hundred years; and that is the simple reason why men did not know what the gospel was, and why, consequently, when they read the scriptures they could not understand them because they are only understood by the spirit and power by which they were written. The ministrations of the authorized servants of God produce scripture; the scripture cannot produce authorized ministers of God, nor authority to preach, nor are they bringing new revelations to a living Church. That must be done by living oracles. And they were killed off. The world would not accept them. The world would not accept the Lord Jesus Christ himself; he was crucified. And then his Apostles, chosen and sent out to preach the gospel to the world, in the main, met the same fate. Revelation did cease, and the world went into an eclipse, a spiritual eclipse—seventeen hundred years of darkness. Men were left to themselves to do the best they could; but no man knows the gospel of Jesus Christ by his natural wisdom, nor by the wisdom and learning of the world. It must be taught by one sent of God. No man knew how the Church should be set up and organized, how its priesthood should function, nor what priesthood is. There was no priesthood operating for them to see or be instructed by and no

organized church for them to see in operation during this seventeen hundred years of darkness and of night. There was, for perhaps a century or so, the afterglow of a sunset as this night set in, a reflection from the ministry of the Savior and his Apostles, but then darkness came. Churches were established by men not called of God (as the Apostle Paul said, "Having a form of godliness, but denying the power thereof" [2 Tim. 3:5]), and doctrines were formulated without authority, and the significant and unhappy thing is that the prevailing doctrines of Christendom today found their origin in this spiritual darkness. Unfortunately, they still persist.

But later on after what historians in general agreement have called the Dark Ages, when these doctrines were being crystallized into creeds and man-made churches were increasing, the dawn began to break. The first rays of light appeared with the development of human freedom and the enlightenment of the human mind in the Renaissance, and with the discovery of America—America, the Promised Land—which in the providences of God had been held in reserve, hidden from men, on which it was his declared purpose to set up a free government, so that he might restore again the kingdom of God to the earth. And the sun arose, and the night was past, and this Church, the Church of Jesus Christ of Latter-day Saints, was set up in the earth. All this the scriptures had clearly foretold.

Three very important things occurred. I will mention them in just the moment of time remaining. First of all, and most essential, God again revealed himself to man. The Father and the Son stood in the presence of a fourteen-year-old boy and talked with him. He saw these celestial Personages. He heard

their heart-penetrating voices. He received their glorious instructions. That swept away all the erroneous ideas, the false teachings and conceptions as to the identity and nature of God, and restored the true and living God to the knowledge of man. The second thing was that new scripture was brought forth. The Book of Mormon was given to the world by the power of God, containing a fulness of the gospel, which explains gospel doctrines and teachings and substantiates the teachings of the Bible and makes possible their correct interpretation. Also through the Prophet Joseph Smith a volume of revelations was brought forth, containing today's instructions of God to his Church. And then, third, was restored the priesthood of God, which exists in his Church in all generations, and is the power of God which administers the gospel and manifests godliness to men in the flesh. Without this priesthood the Church of God does not and cannot exist.

The absence of these three things had brought on the dark ages. They were now restored, and the sun has again risen. The Church and kingdom of God is here. Its sun is in the heavens to be seen by all men who will open their eyes to see its light, and here is its center place in the tops of the Rocky Mountains. May God help us to live its principles and proclaim its doctrines and devote our lives and our means and all that we have and are to the establishment of this cause in the earth for the happiness and the salvation of mankind. I humbly bear witness that Jesus is the Christ, the Redeemer of the world, and Joseph Smith was his prophet, and through them this Church has come into existence and will continue, and no power can stay it, for by the power of God it will cover the earth, and Jesus Christ will come and reign in the world. May God give us power to be true to this great revelation of truth, I humbly pray, in the name of Jesus Christ. Amen.

PRAYER

by Matthew Cowley

OF THE COUNCIL OF THE TWELVE

I TRUST, my brothers and sisters and friends, that I may be able to round out my thoughts in a fluency of expression that will carry conviction to all of you who are listening. To enable me to do that, I must plead for an interest in your faith and prayers. I believe it was William Jennings Bryan who once said that true eloquence is from the heart to the heart, and not from the mouth to the ear. By that standard of eloquence, if there is any eloquence in what I may say, I assure you that it will be the eloquence of the heart and not the eloquence of the prop-

erly chosen phrase or the well modulated voice.

I believe implicitly in the efficacy of prayer. Even as I stand before you I believe in the power of God to instill within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.

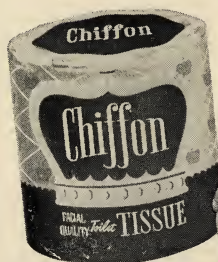
When President Richards was speaking so eloquently, especially about the sanctity of the home and the solidarity of the family, my mind raced back to

(Continued on page 964)

THE IMPROVEMENT ERA



We particular ladies...
like the facial-tissue softness of Chiffon!



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my early childhood to a home which to me was sacred always, and to a family, the solidarity of which was preserved mostly by the family prayers. I thank God that in my infancy I knelt in a circle, in a humble home, night and morning with my parents, my brothers and sisters, and each in his turn invoked the blessings of God upon the family. I am grateful that I learned to pray in my infancy because I had only passed from infancy when I was called as a missionary to the uttermost bounds of the earth; I had just turned seventeen. I was called to faraway New Zealand, and in that mission I was assigned, without a companion, to one of the most humble places I have ever seen in all my life, one of the most poverty-stricken places, and in that little village, I had to pray. I was there but a few days when a woman came rushing to my room, and I have a picture of that room—no floor, just the ground with a woven mat and a blanket or two. She came rushing to that room and asked me to arise from my bed and hurry to her little hut, and when I arrived there, I found her companion lying on the ground, being consumed by the fire of typhoid fever. All I could do was pray; and I knelt beside that suffering native and I prayed to God, and opened up my heart to him; and I believe the channel was open; and then I placed my hands upon that good brother; and with the authority of the priesthood which I as a young boy held, I blessed him to be restored to health. The next morning the wife came again to my room and said, "If you have anywhere you desire to go, you are now free to go; my husband is up."

I remember that on another occasion I rode horseback all day long and far into the night to arrive at a native village on the seacoast of New Zealand, and when I arrived at a bay dividing the place where I had to stop and that little village, I made a fire so that the people across in the village would send a rowboat to get me, and when that boat arrived, I was taken across the bay, and I walked through that village, and in every home there were cases of typhoid fever. But I walked fearlessly, with my head erect, impelled by the priesthood of God which I held, and in each of those homes I left the blessings of heaven, and I laid my hands upon the sick. And then I had to go across the bay again and get on my horse and ride all night long to arrive at another native village where there was sickness.

Brothers and sisters, we are at our greatest, not only in the sight of God, but also in our own sight when we are upon our knees. We have heard tributes paid here to the leaders of this Church, these great men who stand before you every six months and manifest to you their great leadership, but never have they been raised to greater heights of leadership than when I have knelt with them in the temple of God

and listened to each one open up his heart and appeal to God for his sustaining influence and power to enable Him to carry on as your servant in His divine ministry. How high, brothers and sisters, these men are raised when they are on their knees in a circle, claiming sanctuary from the outside world in God's holy temple.

President Richards mentioned about servicemen being missionaries. It brought to mind that statement which we have heard, that an army marches upon its stomach. I feel that the day is not far off when our armies will have to arise from their stomachs and march upon their knees. No iron curtain can ever be drawn between heaven and earth when the armies of men will march upon their knees. The great marches of this nation, the great marches of progress in the history of this country have been marches behind the leadership of men who went to their knees. Never was George Washington as great, in all of his majestic power as

* * * * *

PRAYER

By Lalia Mitchell Thornton

I AT LAST have learned to pray,
Not the old and selfish way,
Kneeling, penitent and humble,
Pitying the ones who stumble,
I can make my prayer this one:
Lord, today thy will be done.

Give me, once I used to plead,
Voicing momentary need,
Asking but that it be heeded,
Careless as to whether needed;
Now at last I understand,
Putting all things in thy hand.

I have learned, and when I kneel,
Whether life bring woe or weal
All I need is faith unfailing,
That prayer is not unavailing,
If I truly trust, and say:
Lord, thy will, not mine today.

* * * * *

a soldier, as when he was upon his knees at Valley Forge. Never was the great emancipator so great as when he was driven to his knees before Gettysburg. And the greatness of this nation, my brothers and sisters, has been because men who have been elected to high office in this country have never been too proud to go to their knees and invoke the power of heaven to sustain them in their great jobs and callings of leadership.

A prayer comes to my mind, and no more beautiful prayers were ever uttered than those uttered by our mothers. I recall the prayer of Hannah. You remember Hannah who wanted a child, and she went to the sanctuary to pray, but her prayer was not audible. Her lips moved, but she said nothing that could be heard, and Eli thought that she was intoxicated, and he reprimanded her, but then she convinced him that that which she was doing was not because of intoxication, but it was a

prayer from her heart to God that she might bear a child. And how earnest she was in that prayer, so earnest, so sincere, that she said, "If God will give me this child, I will lend him to the Lord for this life." (See I Sam. 1:11.) How well the mothers know that life is eternal. How well she knew that in lending this child to the Lord for this life, that beyond and down through the ages of eternity, he would be her child, and she would be his mother. The Bible is full of great prayers and the stories of great prayers.

The prophets have all been close to God when they have been upon their knees; and that which they have said in all of their greatness and power as they stood upon their feet was because they first had gone to their knees, and then when they arose, God spoke through them. From Gethsemane to Calvary, Christ was a living prayer. He groaned within himself; he pleaded with his God; he had a wish that the cup might pass from him, but then he uttered those words which should attend every prayer offered up to heaven, "... not my will, but thine, be done." (Luke 22:42.) And then on Calvary, as he was hanging upon the cross, he uttered that prayer of prayers, "Father, forgive them; for they know not what they do." (*Ibid.*, 23:34.)

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts.

I love to sit among these great men, men who have a profound knowledge of the gospel of Jesus Christ. I will never have the knowledge of the principles of the gospel as profound as they have because I can't get myself past the first principles. But I know how to pray, and I tell you no man knows himself until he has broken his heart before God on his knees and pleaded for his forgiveness. How I enjoy my friends who belong to Alcoholics Anonymous,

men who have descended so low in degeneracy that as one of them has said, they have to look up to see the bottom of the gutter. But then they discover that there is a power beyond that can bring them help. In their meetings they always offer this prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." But each one testifies that he has opened his heart to God, and that deep down in the recesses of that heart, which has almost been blackened by lives thrown away with reckless abandon, he has found a spark of divinity, and that divine within has reached up for the divine beyond, and then there has come a regeneration of his life, and he is led back to sobriety. But he continues to pray. That he must never cease doing. And I was talking to one of them recently who was a neighbor of mine during my childhood days right over here across the block, and he said to me, "You know, if I hadn't had the fortification of the prayers of my mother when I was a boy in that home, I am sure that even now my own prayers would not be heard. But I was fortified by that mother's prayers, and down through the years as I went astray, I could never divest from my mind the image of my mother upon her knees, with her children, and asking God to bless us. Now I have turned my life back to God," and he said, "I hope to live to see the day when I can be worthy to go where my mother is."

Some people think it is a sign of weakness to get upon one's knees and pray to our heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview with him. God does not always answer our prayers the way we want them answered, but if the channel is open, I testify to you that he answers them the way they should be answered, and those answers are for our best good and have an eternal and everlasting value.

My brethren in whose council I sit, I know you are men of God. I sit of the Master when he said to his disciples, "You have not chosen me, but I have chosen you and ordained you and set you apart." I thank you for your humility because in that humility you have been magnified. You have been called from the profession of the law; you have been called from the great field of education; you have been called from industry. You did not choose him, but he has chosen you and is sending you forth, and as you go forth to the stakes of Zion and the wards of the Church, you carry with you the power of the apostleship, the power of the priesthood of God our Father.

In humility I thank God for this association I have with you. God bless you, and bless us all, as we minister to the people, under the inspiration of God our Father. I pray in the name of Jesus Christ. Amen.

DECEMBER 1953

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Come Unto Jesus

by Adam S. Bennion

OF THE COUNCIL OF THE TWELVE

PRESIDENT McKay, my brethren and sisters, and friends: This is a wonderful conference. The Spirit of the Lord is here; and your sustaining faith and fellowship add to his power. Together we witness to the world that this is God's Church.

I should be ungrateful and ungracious if I did not express appreciation for the blessings of the last six months. In a varied career, these months have been rich beyond compare with anything else in my life. The kindness of friends has kept a lump in my throat most of the time, and in the spirit of what Brother Cowley has just said, I am here today, thanks to the answer to prayer. It is an inspiring thing to be ordained to this office by the President of this Church—prophet, seer, and revelator. That day I shall never forget.

But in the complications that attached to trying to leave one job and under the pressure that attaches to this one, I was brought low, and I lay for five days unable to move. I have had pains in my life, but I think these were a little more excruciating than anything I had known. For the first time in my life, I was wholly unable to move. Now if Brother Lee will pardon this personal mention: he, with these other brethren, are men of God. He was good enough to come into my home. He could bear you witness of my helplessness, and in part, of my pain. I asked him for a blessing, which he gave in the power that is his. I am a living witness to you today, and I bear my testimony humbly and gratefully, the next morning, after a night's peaceful rest, I arose and walked. I bear you my witness that God still administers in the affairs of men, and his servants bearing the priesthood are our greatest physicians.

When I listened to that statesmanlike declaration this morning of Brother [Stephen L.] Richards, I wished that I might have the genius to draw upon the same source of inspiration, to bring to the individual member of this Church some things I have been pondering in recent weeks.

Life was never meant to be a holiday. It has its problems and its perplexities and its crises. When we are children, we turn to our parents for sustaining help. Growing into maturity, we turn to our fellow men and our leaders. All my life I have turned to one other source—a source which I want to commend to you. You have had it. I hope you will keep it always and cherish it.

The Master of mankind came to teach us how to live, and he died that we might be resurrected to live forever. I find my finest challenge, as I find my finest hope, as I turn to him to ask, "What would he have me to do?"

Tribute has been paid to our leaders, and I wouldn't flatter them, but I should like to express an appreciation. Would you come to understand what Jesus taught, what his pattern of life is, then I beg you to contemplate the life of our President. For forty years I have been associated with him and have felt of his spirit. He is the Christian ideal—a man who has the capacity to translate into daily action the sublime truths of him who is the Redeemer of mankind.

A few weeks back I had the privilege of listening to a choir, much like this choir today and of the last two days. It thrilled me so that their singing I cannot forget. You have sung their songs; you recall its wonderful words:

Jesus, the very thought of thee
With sweetness fills my breast:
But sweeter far thy face to see
And in thy presence rest.

Nor voice can sing nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

Oh hope of every contrite heart,
O joy of all the meek,
To those who fall how kind thou art!
How good to him who seek!

Jesus, our only joy be thou,
As thou our prize wilt be:
Jesus, be thou our glory now
And through eternity.

—Bernard of Clairvaux

My brethren and sisters, out across the tomorrows, in the problems that confront you, I commend to you the life and the thought of Jesus Christ. In these brief minutes all that I can hope to do is to give a glimpse of one or two things in his life, a suggestion as to one or two things that he taught, and then the subsequent witness that comes to us because we are Latter-day Saints. Whatever your bringing up may have been, whatever your circumstances may now be, please remember these things: Jesus was born away from home, to be cradled in a manger. I think only the mothers here can fully appreciate what that means. He was born the Only Begotten of the Father, and if there may be those who have difficulty in reconciling their understanding that he was not born of Joseph, I beg of you to remember that he was to be the Author of the resurrection, made possible because of the divinity that was in him, born into him, and magnified throughout all his existence.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) I have always been impressed with his great awakening at twelve. "And all that heard him were astonished at his understanding and answers." (*Ibid.*, 2:47.)

And then as President McKay pointed out in reference to his great temptation. After forty days you remember he came back, and he "... returned in the power of the Spirit ..." (*Ibid.*, 4:14) to carry forward his great ministry.

In the last six months I have read and re-read the gospels. Having been called to be a witness to him, I made my resolution that I should begin by coming a little more fully to understand him and his message. You remember that "He went about teaching and preaching and doing good." What he did—and what he preached—constitute the gospels. Out of them all, let me name ten which you may well ponder:

1. The Beatitudes, first of all, which in nine short verses present one of the most comprehensive statements ever given to the world:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

2. The Golden Rule, than which there has never been devised a better principle for human relations or for the guidance of the individual life:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid.*, 7:12.)

3. The Lord's Prayer, patterned for all mankind, sung beautifully yesterday, couched in sixty-six words:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (*Ibid.*, 6:9-13.)

4. The spirit of the Second Mile:

And whosoever shall compel thee to go a mile, go with him twain. (*Ibid.*, 5:41.)

5. His idea of forgiveness hinted in the phrase:

THE IMPROVEMENT ERA

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. (*Ibid.*, 18:21-22.)

6. "Judge not, that ye be not judged."

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (*Ibid.*, 7:1-5.)

The clearing up of a catastrophe in this city in the last few days should bring a solemn realization to the men and women of this state and community that they ought not carelessly to have unjustly indicted two of the finest people in the world in the heretofore unsolved tragedy that shocked our state.

7. "... where your treasure is, there will your heart be also." (*Ibid.*, 6:21.)

8. "... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

9. That challenging remark to all parents:

Wherefore by their fruits ye shall know them. (*Ibid.*, 7:20.)

10. Already hinted here this morning under our limitations of mortality, but the ideal is there:

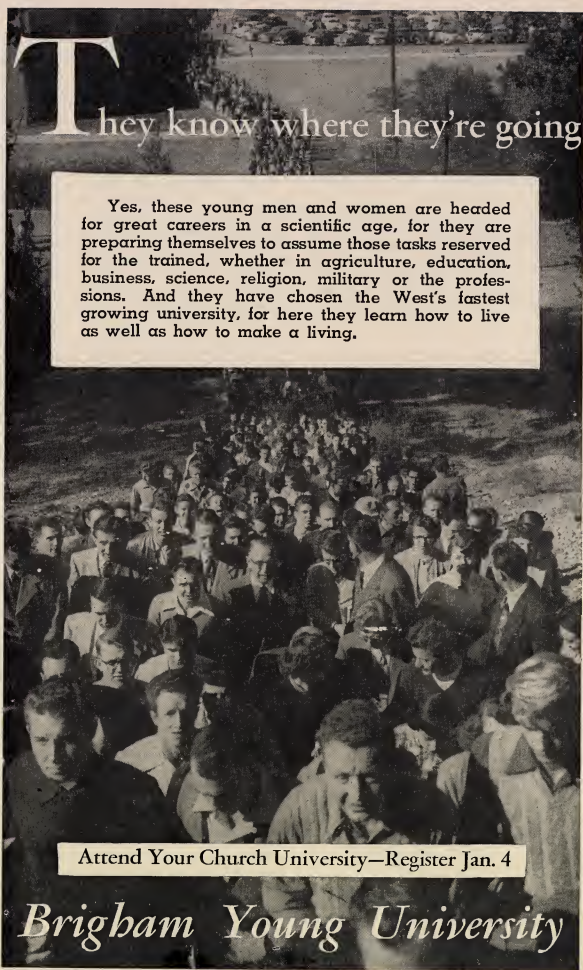
Be ye therefore perfect, even as your Father which is in heaven is perfect. (*Ibid.*, 5:48.)

And I have named only ten. Would you catch the spirit of them further, I suggest that you compile and reread the thirty-odd parables. And then if you want to be stirred, stirred all the way through, read with these parables, the same number of miracles, and you will come in some measure to catch the spirit of this great Soul.

It is singularly tragic that after all he did for the blessing of mankind, he should be led to Calvary. The Master of mankind suffered the cruellest death known to men. And whatever our difficulty may be, he can always stand by and say without putting it into words, "All that you suffer, I too, have suffered, and more." That is why it is so wonderful, as one of my soldier friends wrote me, out in the wastes of Alaska, against the odds of military service, "It's so wonderful always to have someone speak over your shoulder who understands."

That were enough for any man, but as Latter-day Saints we have two other witnesses which I needn't take the time to expand. If anybody in all the world should appreciate the Master of mankind, it ought to be Latter-day Saints.

(Continued on following page)



They know where they're going

Yes, these young men and women are headed for great careers in a scientific age, for they are preparing themselves to assume those tasks reserved for the trained, whether in agriculture, education, business, science, religion, military or the professions. And they have chosen the West's fastest growing university, for here they learn how to live as well as how to make a living.

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Here we have in our Book of Mormon the account of his appearance to those people who had left the Old World six hundred years before he was born, with a remnant who had gone far earlier, how he appeared to them, and the glory of it all is that he appeared after he had been resurrected. You will read it one day in Third Nephi. If you want to be touched and inspired this day, I suggest before it closes, you turn to the eleventh chapter, and in fancy sit with that multitude who had gathered in the land of Bountiful, and have him appear, because he came to declare himself, and the Father attended him and they heard his voice saying,

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Nephi 11:7.)

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, inasmuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands unto my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. (*Ibid.*, 11:1-17.)

And if you are inspired to do a little more reading this same evening, turn over to the seventeenth chapter:

Have ye any that are sick among you? Bring them hither. Have ye any that are lame or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, inasmuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought forth unto him.

And they did all, both they who had been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and

behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

And it came to pass that Jesus spake unto them, and bade them arise.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto them: Behold your little ones.

And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. (*Ibid.*, 17:7-24.)

Add to all this the manifestation of this same Jesus to the boy Prophet in our own day. Remind yourselves of that great vision:

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from

the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. Hear Him!" (P. of G. F., Joseph Smith 2:13-17.)

We have his record in the gospels. We have his visitation in Third Nephi. And our Church rests upon the fact that he has come to declare the everlasting gospel to us in our day and to restore it. I give you my witness that he has so restored it. I join with these brethren here, the honor of whose association I have from week to week, in that testimony. New among them, I bear you witness they are strong men; they are men of God; and you can with full heart sustain them.

I always face a group of people like you, wondering when this conference is all over what you will do. Today I suggest to you, as a sort of Christmas thought, that this time you do something about it. In the four gospels there are only eighty-nine chapters all told. With two or three of the short ones tucked in one day, if you really would catch the spirit of this conference, I suggest that you read one chapter of the gospels each day; and if you do it devotedly, you will have read again these great witnesses by Christmas time. And come Christmas this year, Santa Claus will not be able to crowd out Jesus, and the holiday will become a holy day. In the few minutes that it takes, morning or noon or night—my own program is to read at least one of these chapters each night before I close the day—you will find the key to great spiritual enrichment. Better it were if you would read the chapter together as a family, and I give you the promise that if you do it, not only will this Christmas be made glorious, but every day of your life will also catch the spirit of these sacred words.

Now in the resolution of your heart let me challenge you:

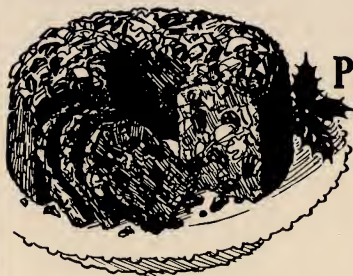
Ninety and nine are with dreams content,
But the hope of a world made new
Is the hundredth man who is grimly bent
On making that dream come true.

God put it in your heart, out of 160 million people in America, to be the hundredth man who brings himself and his family close to the Master of mankind, the guide and the inspiration of us all, into whose presence one day we hope to return, with all the loved ones whom he has redeemed. I pray his blessings upon you, in his holy name. Amen.

DECEMBER 1953

Festive Fruit Cake

without baking!



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Plump and Meaty
Raisins**

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delicious Fruit cake
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RECIPÉ

Line with waxed paper bottom and sides of a 5-cup loaf or tube pan
Put into a bowl and let stand until needed . . .

½ cup Evaporated Milk
16 marshmallows, finely cut

3 tbsps. orange juice

Put into a large bowl . . .

4 doz. 2½" graham crackers,
rolled into fine crumbs
¼ tsp. cinnamon
¼ tsp. nutmeg
⅛ tsp. cloves
½ cup dates, finely cut
1 cup seedless raisins, preferably
½ dark and ½ light

¾ cup walnuts,
broken
⅓ cup candied pineapple,
finely cut
⅓ cup candied cherries,
finely cut
2 tbsps. candied orange
peel, finely cut

Add milk mixture. Mix with spoon, then with hands till crumbs are moistened. Press firmly into pan. Top with fruit and nuts. Cover tightly. Chill 2 days before slicing. Keep in cool place.

Fresher
because they're
Twice-Sealed



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Strengthening the American Home

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

HUMBLy and imploringly, my brethren and sisters and friends, I approach this very difficult, but challenging task. I trust that I may have an interest in your faith and prayers and be favored with the sweet influence of the Holy Spirit.

I rejoice in what we have just witnessed, in the call of these three noble men to fill vacancies in the councils of the Church. This is but typical, my brothers and sisters, of what is going on throughout the Church in the wards, stakes, and missions, weekly—the calling of men and women to positions of responsibility. Always the response is the same. To me it is a modern miracle not duplicated anywhere upon the earth. I am happy to welcome these brethren. I know them all. I love them.

I have loved Brother Richard L. Evans since I first became acquainted with him years ago. He is loved by the entire Church. He is loved by this nation, because for years he has had a national audience. His influence has reached beyond the borders of America. And I would like to say this to him: Brother Evans, you now enter upon the sweetest association known to men in this world, the association which you will have with your brethren of the First Presidency and the Council of the Twelve. There is nothing in this world in the associations of men so sweet and so satisfying. I know that more deeply today than ever before, particularly since I have been away since last December, and yet at times, though I have been miles away, I have felt even nearer through their faith and prayers—the faith and prayers of my brethren.

I love Brother Brown. I have known him for many years. I was closely associated with him in Europe right after the war, and he is loved by the people of the British Isles, the Saints of Europe, and the servicemen all over the Church, to whom he rendered such great service during the last war. I had the privilege of serving as a counselor to his older brother, Scott B. Brown, in the Boise Stake, who now serves as a patriarch there. Hugh B. Brown comes from one of the great families of the Church.

I have not known Brother Marion Hanks intimately, but I have watched him with great interest and considered him one of the most promising young men in the Church.

With all my heart I extend the hand of fellowship to these, my brethren, and I am sure, as I do so, I am but echoing the feeling of all the other brethren in the councils of the Church, as well as the entire Church membership.

Brethren and sisters, this has been a glorious conference. I have received a great spiritual uplift. No, we have not heard anything particularly new. I recall some years ago a young fellow, a Mormon boy, returned from sacrament meeting, and as he met his father, who had been out on a high council assignment, his dad said to him, "Well, son, how did you enjoy the sacrament meeting?" He replied, "Well, Dad, it was a good meeting. However, it was pretty much the echoing of re-echoing echoes, but still it was a grand meeting."

We have heard discussed some of the old virtues. We have heard admonitions pertaining to eternal principles. They have been presented in a little different setting, with different emphasis, but in the main there has been very little new, but, oh, how we need the admonitions which have been presented. I would to God that every man, woman, and child in this nation and throughout the world might have been listening to the counsel that has been given.

Now, as we leave the conference and go our various ways, how are we going to implement the instructions that have been given, what are we going to do to see to it that this counsel does not fall unheeded? As I think of the most effective way of implementing this counsel, I turn, my brethren and sisters, naturally, to our most basic institution, the American home, because, after all, it is still our greatest and most primary educational institution. It is, in very deed, the center of our economic, social, and cultural interest. The home is the bulwark of the nation and our most fundamental and basic institution.

Unless as parents, we can go back into the homes of the Church and carry these instructions with a determination to put them into effect at our own firesides with our own children, this conference will not have been fully effective.

Marriage, the home, and family are sacred institutions. They are not man-made. Thank God for that. They are divine. The first marriage performed was the marriage of two immortal beings. Following the consummation of that marriage, the Lord gave im-

portant scriptures and instruction to us regarding the home and the family.

The Lord made it clear it is not good for man to be alone. Woman was created as a helpmeet for man, and the two united in the sacred bonds of eternal marriage become one flesh.

"What therefore God hath joined together," said he, "let not man put asunder." (Mark 10:9.) Then later, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D. & C. 42:22.) How we need that counsel today in America! What heartaches could be avoided if men would only heed that counsel wholeheartedly. How much less unfaithfulness and infidelity there would be if we could live by that admonition.

Then as though to strengthen further the marriage bond in the home, the Lord gave instructions to children through his prophets. The Apostle Paul, echoing the admonition of Moses on Sinai, said,

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3)

And then in modern revelation, the Lord has made it very clear that parents have great and serious responsibilities. Listen to these words as the Lord speaks to the parents of the Church:

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25.)

And again, inasmuch as parents . . . teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (*Ibid.*, 68:25.)

That is a serious responsibility, and I believe, my brethren and sisters, the early history of this Church clearly indicates that our grandparents, the pioneers of these valleys, in fact, the Pilgrims, who came and settled this great American continent, honored these obligations and were blessed in their homes for so doing.

I realize that many changes have come about in the last fifty to seventy-five years. Our industrialization, specialization, concentration of populations in great cities, the great reduction in the number of people living on farms, the change in our agriculture—all these have had their effects. Greater emphasis upon material things and the seeking after money, after pleasure, personal gratification, and the insidious inroads of liquor, tobacco, and gambling—all these have had a pulling-away influence on this most sacred institution, the American home.

It is difficult to realize that fifty years ago there was only one divorce in sixteen marriages here in America. By 1946 the ratio had increased to one in three, and it is reported in some cities in America, there are actually more

THE IMPROVEMENT ERA

divorces each year than marriages. Our best authorities indicate that most of the delinquency in America is the result of broken, bad, and neglected homes. As J. Edgar Hoover, one of the best authorities has indicated, referring to delinquents, "The actions of the majority of them were, and are, directly related to the conduct of their parents." Yes, crime begins at home.

Now, my brethren and sisters, as Latter-day Saints, what should be done? What can be done? I am sure we all agree that no nation ever rises above its homes. This Church will never rise above its homes. We are no better as a people than are our firesides, our homes. The school, the church, and even the nation, I feel confident, stand helpless before weakened and degraded homes. The good home is the rock foundation, the cornerstone of civilization. It must be preserved. It must be strengthened.

There has never been and there never will be a satisfactory substitute for the home established by the God of heaven. If this nation is to endure, then the home must be safeguarded, strengthened, and restored to its rightful importance.

May I suggest, in the few moments remaining, five simple things that, I believe, we might well give attention to, as some of the needs of our homes today:

First of all, I am convinced, my brethren and sisters—and this is no reflection on our devoted mothers, who spend day after day, week after week, obediently serving their families—but I feel sure that one of our greatest needs is more time of parents in the home. Youth of the Church and of the nation need more than physical comforts. We will need to leave them more than lands and stocks. They need more than a modern automobile and a lovely modern building to live in. There is no satisfactory substitute for mother, and no one can take care of her children as she can. No so-called social obligations, social enticements, or outside interests should impel any mother to neglect the sacred charge which is hers of caring for her own flesh and blood. Her first loyalty in the eyes of God is to her Church and her family. I feel confident that while civic and social activities may return much good, she will serve her community and her nation best, if she first devotes herself to the needs of her own children.

Second, and this was emphasized this morning by Brother Cowley, we need daily devotion in the home. We need to return to the practice of family prayer, secret prayer, the old-fashioned practice of devotion in the home daily, night and morning, the singing of hymns, the reading of the scriptures. How much more happiness there would be, how many fewer divorces there would be, if these simple practices were followed as was the custom in the pioneer home, as well as in the early days of this country, according to the diaries of our early founders.

Third, I think one of the great needs is more parental instruction in life's (Continued on following page)



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problems. I know there is a tendency for parents to shrink from this responsibility, the instructing of their own children in the problems of sex, the relationship with other young people, the problem of dating, and all of the many temptations that confront a growing boy and girl. These instructions should not be left to the school or to a class in sociology. The safest place, the best place, to give this vital counsel, these sacred instructions, in matters of moral purity should be in the home on a basis of confidence between parent and child. As parents, we should instruct our children. The sacred books of the ancient Persians say: "If you would be holy, instruct your children, because all the good acts they perform will be imputed unto you."

Fourth, I believe there is a great need, my brethren and sisters, for family recreation and cultural activities together. We should do things together as a family. It may mean a reduction in participation in women's clubs, in men's clubs, but if families could only seek their recreation and cultural activities more as a family unit, I am sure that untold benefits and blessings would accrue. A little boy was asked only this last summer, after he said he was going to a summer camp, "What is a summer camp?" And he answered, "Those places where little boys go for mother's vacation." Let us take more of our vacations together as families. Can we have a weekly evening at home, as has been admonished and counseled for years by the First Presidency of the Church? More wholesome activities together is a great need of the families of America.

And fifth, we need a closer parent-child relationship. This is closely related to the other four matters. One of the greatest needs of our young people is a closer, more frequent companionship with father and mother. There is no satisfactory substitute. I was thrilled some time ago, as I picked up a paper in the East and read an account of a letter which a rich industrialist had sent to his son, his sixteen-year-old boy, as a Christmas present. This man could have given his son anything that money could buy—an automobile, a yacht, I guess, if he wished. But when the boy came down from his room Christmas morning and went over to the mantel where he usually found his present, there was an envelope, a plain envelope with his name on it, and he opened it and read:

"To my dear son:

"I give to you one hour each weekday and two hours of my Sundays to be yours to be used as you want it without interference of any kind whatsoever.

"Lovingly,
"Dad."

As I read that, I thought, what a wise father, and what a fortunate son! Yes, that is what they need.

God bless us, my brethren and sisters, that we may give personal attention now to these vital matters:

More time of parents in the home
Daily family devotion in the home
Parental instruction in life's problems
Family recreation and cultural activities together

A closer parent-child relationship

May we be faithful to this great obligation of parenthood, this sacred obligation, that we may build our homes solidly upon eternal principles, that we may have no regrets. May we never be recreant to the great trust which

has been imposed in us. May we always keep in mind that these spirits that have entered our homes are choice spirits. Many of them have been born under the covenant. As we look into their faces and contemplate their needs, we might well consider that some of them were probably choicer spirits up there than we were. It is a grave responsibility. May we not shirk it.

God bless us in our homes and in all our worthy endeavors. May we carry with us from this conference the instructions given and put them into practice in our homes I humbly pray, in the name of Jesus Christ. Amen.

FAITH

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

IT HAS been my privilege, for seven years now, to serve on the First Council of the Seventy with Elder Richard L. Evans, and I think I can certify to you from personal knowledge, born of that association, that Brother Richard is a man of great ability and devotion to the cause of Christ. He supports and sustains the brethren and the programs of the Church, and I am persuaded, has a great mission to perform in his new and high calling.

I think, perhaps, there is scarcely a name in the Church more widely known and heralded than his; and in the field of his especial talent and assignment, that of radio, he approaches as near the indispensable man as any man could. For myself, and I am sure, speaking also for the other members of the Council, we are pleased with the selection this has been made and give him, as we do all the brethren who sit on this stand, our united support and love and affection.

Brother Hugh B. Brown and Brother Marion D. Hanks, as yet, I do not know well, but with the rest of these brethren, and with all of you, I extend a welcome hand of fellowship.

I have had it in my heart for sometime, if the Spirit would give me utterance and direction, to say a few words in this great conference about that faith which leads to life and salvation and without which no man can be saved in the kingdom of God.

Briefly, speaking in outline form only, I would like to suggest:

First, what faith is.

Second, how faith may be gained.

And third, the test whereby it may be known whether we have gained faith in sufficient measure to justify a hope of life and salvation.

The Prophet Joseph Smith taught, as may be found recorded in the *Lectures on Faith*—which lectures I commend to all men—that faith is the first princ-

ple in revealed religion, that it is the foundation of all righteousness, that it is a principle of power. He taught that faith is the assurance which men have of the existence of things which they have not seen, that it is the moving cause of all action in intelligent beings, and that it is the first great governing principle which has power, dominion, and authority over all things.

He gave this formula whereby men may exercise faith in God unto life and salvation:

First, we must believe in God, and that means in the true and living God, the Being who actually exists and is our Father in heaven, in whose image we are created, and who by his grace and because of his desire to see his children gain salvation, appeared in our day, with his beloved Son, to usher in this great work.

It is not sufficient to believe in a god of wood or stone, one that has been created by men, or to believe in the god described in the creeds that have been created by men. We have to get to the truth if we are to have faith.

Faith is founded on truth. It was Alma who said that, "... if ye have faith ye hope for things which are not seen, which are true." (Alma 32:21) and so, without truth, there can be no faith.

The second requisite in gaining faith is to have a correct idea of the character, perfections, and attributes of God. The Prophet summarizes the character of God in these words, and I think every member of the Church ought to memorize them:

First, that he was God before the world was created and the same God that he was after it was created.

Second, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting and will be so to everlasting.

THE IMPROVEMENT ERA

Third, that he changes not, neither is there variability with him, and that his course is one eternal round.

Fourth, that he is a God of truth and cannot lie.

Fifth, that he is no respecter of persons;

And sixth, that he is love.

Then the Prophet gives the attributes of God, also six in number, as follows: knowledge, faith or power, justice, judgment, mercy, and truth. The perfections of God are given as the perfections which attach to the attributes of his nature.

Then the third requisite for gaining faith unto life and salvation is so to live that we have the actual knowledge that the course of life we are pursuing is in harmony with the divine will.

I suppose there are many people in the Church who have a measurable knowledge of the attributes of God. I think there are even more who have a correct idea of his character and of his perfections. And I am sure that nearly all, perhaps all in the Church, believe in him as the personal Being who actually lives. But the place where we fall down in acquiring faith, faith unto life and salvation, is in that we do not order our lives in such a way that we have the assurance that our conduct is in harmony with the divine will.

Faith comes by righteousness, and without righteousness and obedience we cannot have the measure of faith that will save us.

Now the test whereby it may be known whether we do have faith is very simple. It is the eternal truth proclaimed by the Lord when he said: "And these signs shall follow them that believe." (Mark 16:17.) If we have faith, there will be signs. If there are no signs, there is no faith. Where there is faith, there will be the gifts of the Spirit; there will be the ministering of angels and the working of miracles. Where there is faith, there will be apostles and prophets; there will be the authority of the priesthood; there will be the knowledge of God and the organization of the kingdom of God on earth.

Now, I suggest to you that faith is the great foundation upon which we must build: faith in God, faith in Christ, faith in the restored truth and in the living oracles who direct the kingdom under the Lord in our day.

By faith all things can be done. There is nothing too hard for the Lord, and if we have faith, we can do whatever is requisite, according to his mind and will. By faith the worlds were made; by faith the elements can be controlled, rivers turned out of their courses, mountains removed. By faith we can have angels minister to us, see our sick healed, and the dead raised; and what is more important than all this, by faith we can live so as to become the sons of God and be joint heirs with Jesus Christ, entitled to receive and inherit and possess, as he has done before, the fulness of the kingdom of the Father.

In the name of Jesus Christ. Amen.
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The Greatest of All Gifts

by ElRay L. Christiansen

ASSISTANT TO THE COUNCIL OF THE TWELVE

I REMEMBER that we used to come in from the mission field, and somehow we gave a ten minute talk each time the conference convened, and for three times in succession, somehow, I was in this position—the very last speaker before the summary remarks of President Grant. On one occasion I felt to say this: that I had never had a headache to speak of, I had never had a pain, I had never been to the hospital, but I knew what it meant to suffer. I have experienced that, to a degree, during the past three days.

I think in all my experience in temple work, where four thousand couples knelt before the altar at which I officiated, the most thrilling thing was to have the parents, the brothers and sisters, and the in-laws, in addition to the friends assembled in the temple on the day of the marriage of their loved ones who had achieved so much in the early years of their lives and had prepared and qualified themselves to come into the house of the Lord, and there receive their great and eternal blessings. It seems to me that if we intend to be together as families and associate as such in the life to come, that it is necessary for us to get a little experience in being together while here on earth. I was glad to hear Brother Benson speak of family recreational activities, but I think that the most fitting place for families to gather is in the temples of our Lord. If they will do so, often enough, it will help to keep them in line of duty and in a spiritual frame of mind and attitude which is conducive to successful living.

It was always pleasing, I say, to have the parents come to the temple with their children. And now, as I have visited stakes and missions, I have been greatly satisfied in my heart and made to rejoice because many of these same young couples have come to me and with happiness written on their faces, saying: "Do you remember us? We were married in the temple. These are our children. Aren't they wonderful?" Such an experience has been mine in every stake where I have yet gone as well as in every mission that I have visited. To have those young people, after having gone to the temple, living now as they should and active in the Church, even though they may be attending some university far away from home, come and make a sort of report that they are doing well, that they are

active and that they are living the gospel and doing all the things they were asked to do in the temple, has been satisfying, indeed, to me.

The picture of these young couples expressing their joy and happiness in their associations and in their anticipation of eternal joy can be contrasted with one case that came to my attention. A young woman of our Church wrote me a letter asking for advice. She said, "I was born in the Church, but I fell in love with a fine young man who did not belong to our Church. We decided finally that we would marry. As we talked it over, we decided that even though our religious beliefs were entirely different, neither of us would impose our beliefs or practices upon the other, that we would leave each other free to worship and to believe as each saw fit." She said, "This went along all right until our baby came. When I wanted to have it blessed in our Church, or branch (she was in a far-away city at the time), my husband objected, and he had the support of his mother and others who insisted that our child be christened in their church. My heart is broken." She ended her letter with this question, "What would you suggest?"

Well, I was dumbfounded to know what to suggest at that point in her experience, my brothers and sisters. I thought, surely somewhere along the line some of us had failed to suggest and to advise and to counsel this young woman long before she got into this situation. She, like others in like circumstances, had thought that everything could be "worked out later."

What I shall say today is said with a hope that others may avoid getting into such a difficult situation in this very important event in their lives—that of choosing a companion in marriage. How will this young woman now obtain the blessings that are promised to the faithful children of God? How will she obtain her eternal blessings? How will she be assured the association of her husband and of her children and of others that are dear and close to her?

Parents, bishoprics, and all agencies in the Church, and officers and teachers in the various classrooms are responsible to see that boys and girls do not get so far away from us that they marry out of the Church. Even though there are fine, wholesome, wonderful people out-

side the Church, nevertheless, when we engage in marriage with them our divine destiny is imperiled!

To preserve the family relationship here and hereafter is one of the great and important purposes of life and of the gospel. That such relationships and associations hereafter should be possible, is consistent with reason. All righteous parents, all righteous people have a natural, inborn desire to associate forever with those whom they love, but it is consistent also, my brothers and sisters, to believe that we must conform to the laws of God which make such associations possible! This is clearly stated in the revelations that have come to us in this day. I read from the 131st Section of the Doctrine and Covenants:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And that is what we are speaking of:

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Death does not separate husbands and wives who are united by the power of our Father in heaven in his holy temples. It does not take the children from the parents because these children are born under the covenant and the parents have a right and a claim on them in the life hereafter.

President Brigham Young made this very clear when he said:

"When a man and a woman have received their endowments and sealings, and then had children born unto them afterwards, those children are legal heirs to the kingdom, and to all its blessings and promises, and they are the only ones that are on this earth." (*Discourses of Brigham Young*, p. 195.) Yet, I have heard persons say to me, surely, a just God would not want marriage to terminate with this life, and I have agreed with them. The Lord does not want that to be. That is why he has instituted this principle of eternal marriage and has given to man here upon the earth the power, the authority, and the keys to seal upon the earth and have it sealed and ratified in the heavens. (See D. & C. 132:3-8.)

Yes, he is a God of order, not of confusion. He has said that all who would have a blessing at his hands must obey the law upon which that blessing is predicated, and so all of us who would have the association, one with the other hereafter, must receive it through the obedience to the law which makes it possible.

My, what disappointment, what regret, what remorse will be felt by those of us who should, because of neglect or indifference, fail or refuse to enter into the marriage covenant according to the way God has designed it! To refuse to

THE IMPROVEMENT ERA

enter into such a covenant would end with this life, the associations as husband and wife.

If, after we have received our endowments in the temple and have entered into the covenant of marriage, we refuse to do what the Lord has prescribed that we do, live according to his laws and "abide in my covenant," as he says, if we fail to do that, then we are in danger of losing the blessings which are promised and which can be realized only upon our faithfulness.

Now, in contrast to the remorse that will come to those who see their mistakes too late, what joy and what happiness await those who come forth in the "resurrection of the just" to find their companions by their side, their children, and their grandchildren perhaps, all of them having qualified while on earth for the greatest of all the gifts of God—eternal life and exaltation in the kingdom of God.

When we think that this greatest of all gifts, this power to have eternal happiness and joy and association with those we love most, is possible for all of us, how foolish, how frail, and how unwise we are if we pass by the opportunity to make these ties binding in the next life.

By example and by precept, parents should show the importance of the temple and of temple work. I have always felt that it is well for children to observe their parents hustling about getting ready to go to the temple, to do work for the dead; to see them preparing their temple clothing; to note that emphasis is given to genealogical research and temple work. I think that is all conducive to good. Children then will inquire of their parents why this is so important and the parents then have the opportunity to explain these grand and glorious principles in terms that are understandable to their children. With such help children will have a desire to go themselves to the temple.

Now, the Doctrine and Covenants is replete with the word of the Lord, saying that the obligations and covenants that we enter into for this life that are not sanctioned and entered into by the laws of God, end with this life. But it is equally plain when it states that those who do enter into covenants of marriage and sealings in the temples of the Lord shall pass by the angels and the gods and the sentinels and go on to their exaltations and have glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of their seeds forever, and that such a marriage will be in full force when they are out of this world.

Oh, how I wish we could teach that to the people of the world, and especially to our own people, so they may not lose the glorious blessing and associations promised to the faithful children of God.

God bless us, my brothers and sisters, that as parents we may teach our
(Concluded on following page)

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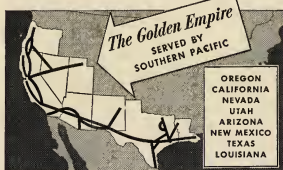
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children early in life to walk uprightly before the Lord and help them to understand these principles before it is too late.

I pray that we may do this, in wisdom and in love, and in kindness, and pre-

pare them and point them toward the temple and temple marriage as soon as they are able to understand what we say. I testify that this work is true, that the power to seal is upon the earth, and that these men who sit before us

here have the keys and the authority to act in the name of God and seal upon the earth and have it ratified in the heavens. Thus I testify because I know it is so. I do it humbly, and in the name of Jesus Christ, the Lord. Amen.

Keep the Faith

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

I PRAY that I may be given utterance in that which I should briefly say.

I have frequented these beloved walls for a period now approaching a quarter century in many situations and assignments. But this is the most difficult thing that I have here had to do. It seems that this chapter was not in the script which I had written for myself.

In the brief, but in some respects too long a time since first I became aware of this possibility, I have measured the full measure of my life many times over. There are those here who know much better than I the weight of this work. There is none here who knows better than I my own limitations, inadequacies, and imperfections, and the feeling of smallness which I have. But if you and my Father in heaven will accept me as I am, with your help and his, I shall earnestly endeavor to be better than I am or have ever been.

I should not want to pass without thanking God for a noble father whom I never knew; for a blessed mother who, in her widowhood, reared nine of us, and faced her problems on her knees in prayer and on her feet gloriously in courageous action; for brothers and sisters, who with their children, I have had no cause but to be proud of in their faith and their awareness of their responsibilities in life.

I thank him for the choice and lovely girl who has been by my side for twenty years and for the four sons that are ours. I pray for them, for their generation, and for youth everywhere, for their guidance in the ways of truth and righteousness. I pray for their generation, that they may know of the promise of the future, that despite all uncertainties there are glorious certainties that transcend them all, as President McKay noted in his opening address.

I would say to their generation: be prayerful, keep the faith, avoid cynicism, be not shaken by the waves of controversy and confusion which sweep over and are quickly spent, while the truth remains forever.

This is a gospel not of despondency and discouragement, not of ensnaring technicalities, not of quick condemnation, but as President Clark suggested so beautifully in his utterance last evening, it is a gospel of hope, of happiness and of helpfulness, of peace and of promise.

There is no act of man, nor any combination of men, despite what passing troubles they may bring upon this earth, who can thwart the purposes of our Father in heaven, nor stay him in his plans to bring to pass the immortality and eternal life of his children, and I thank God for it.

As to these, my brethren, they know of my affection for them—President McKay, President Richards, President Clark, President Smith, President Young of the First Council of the Seventy, Bishop Wirthlin, all others here, each of whom I could name with some point of affection and distinction. No one could be to any man more considerate or gracious or kindly than they have been to me.

I shall miss some of the intimate associations with my beloved brethren of the First Council with whom I have sat for fifteen years. God bless them.

I wish I had had some greater part, or some part at all, in the making of

this choice young man who has been sustained by you to sit with the First Council of the Seventy, Brother Marion D. Hanks. He is a man of courage and of faith, and I love him; and you who do not know him will learn to love him. Likewise Brother Hugh B. Brown, with his great gifts of utterance, will give sincere service to the Church.

May I leave with you the witness of my very soul that God lives; that Jesus the Christ is the Only Begotten of the Father in the flesh, our Savior and Redeemer; that the Father and the Son did appear in this dispensation to the Prophet Joseph Smith, and that he and all in line of succession, including our present President McKay, have held the keys and the powers of the priesthood, and do unto this day.

President McKay, I pledge my love and loyalty, and all that is good or useful in me, with gratitude to you for many kindnesses and considerations and for your confidence.

I beg of you, my brethren and sisters, your confidence and help.

May God bless each and all of us in the things we need most, in understanding and peace and joy in living, and in the realization of our highest possibilities here and hereafter, in the name of our Lord Jesus Christ. Amen.

Response to a Call

by Marion D. Hanks

OF THE FIRST COUNCIL OF THE SEVENTY

I AM humbled and honored beyond my capacity to express by this calling and assignment. In the past five years, during which I have followed after the footsteps of Brother Evans on Temple Square, I have had a great many occasions, hundreds of them, to stand behind this pulpit and to welcome to our city, into this great building, thousands of guests who have come here to learn of us and to hear our story. I have always done so humbly, but I assure you that I have never felt in doing it as humble as I do today.

In the few brief moments that I shall stand here, I should like to pay tribute to a principle as I pay my respects to a few people to whom it is in my heart today to give thanks. The principle I should like to suggest is one so basic and so simple that each of you knows it, and yet so important that

scarcely anything we might say would supersede it, and that is that the gospel of Jesus Christ is a personal thing, a very personal thing.

We talk in multiples, and we think in numbers, and we teach classes with many people in them. We direct guide tours where there are large numbers. But always there is the simple truth which we must understand: that the gospel of Jesus Christ is God's plan to get us home individually; and while we may teach classes, and while we may hold cottage meetings for groups, people come to faith and convictions individually. They enter the waters of baptism individually; individually they receive the blessing of the imposition of hands by those who have that authority; and when they seek to get acquainted with their Father in heaven, and to go to the place he would like them to be, they do it individually.

THE IMPROVEMENT ERA

President McKay is honored by this congregation and his people beyond my efforts to add or augment, but I should like to say of him this one thing: Within the last two weeks, a call came from his office inviting us to meet a Protestant clergyman who was visiting in our city. As he directed, we walked up the street and met President McKay about halfway. He brought with him this good man of another faith who had come here to visit us and to learn a little about us.

President McKay brought him personally, having spent a good deal of time with him, and turned him over to us, and we brought him here to this building and spent some more time telling him our story, but the thing he wanted to talk about most was how a great man so busy, so very busy, had taken time to give him the personal attention he had received from President McKay. When I received a note of thanks from this clergyman last week, saying about the same thing, I said to myself, "How unwilling have you been to take as much time as you have needed, or been offered opportunity to take, to bless many, while President McKay, with all he has to do would take and has taken the time."

I should like to pay a moment of tribute also in reference to the general theme of these few remarks, to the people who serve on these grounds and with whom it has been my privilege to spend much of my time for five years, particularly to Brother Evans who has no need of my further tribute in your minds, I know. I should like to have it known here that I have as much love for him as my heart has capacity to offer. The greatest thing that has come into my life in my mature years has been the privilege of enjoying his confidence and spending time in his company.

I should like to pay tribute to the people who do the work on Temple Square, who greet, and in an individual manner teach and love and take to their homes many who come here. I should like to pay tribute for a moment also, in the same vein, to the youth of this Church with whom I have spent the major portion of my short life, and I should like to say that I have all the faith and confidence in them which it is in my power to possess.

I have had the privilege of teaching them for a number of years now at high school and institute level. I wonder if you know how faithful they are. Do you know, for instance, that in this very city for a number of years large groups of these young people have been coming at seven o'clock in the morning to learn the story of the Book of Mormon and to read that great book together in seminary gatherings? This activity has spread to California where thousands of fine young people are meeting the same test.

I have spent some time in the service. I have spent a good deal of time in the missionary field, and wherever I have gone, I have felt it in my heart—although there are some who are not what

(Continued on following page)

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they ought to be, I know that—that there never has existed on the earth, a more righteous and excellent and loyal group of young people than these who are ours to teach and to take care of, and I honor them. When they come up to me and tell me occasionally, as they have done this morning on these grounds, that they appreciate what little I have been able to do in their lives, I rejoice, and my heart fills.

I would like to take just a moment to pay tribute to those who teach the youth of the Church in their religious education classes. While they are not always understood and while they are criticized to some extent, their job is difficult, and I want to express my own faith in

them, and my conviction that there is no body of men more faithful, more loyal, and more able to support these brethren whose job it is to lead this Church. I am proud to have been numbered among them.

Finally, may I pay tribute, as I feel I must on this occasion—and I perhaps will not have it or take it here otherwise, to my own family; to my father, whom I did not know—he passed away when I was a baby; to my angel mother who reared six of us under conditions very much like those Brother Evans' mother endured and braved; to my brothers and sisters, each of whom I love, and who have given service to this Church; to my beautiful wife who

has stood at my side during many hours of activity in the Church; and to my lovely children.

I should like, too, as I leave this pulpit, to say to you that I do not come to this position faultless. I have been at times a little critical of some people in some instances. I do not feel critical today. I have been impatient. I do not feel impatient today.

I do ask God to bless me, that my efforts might be of some value to him, to these brethren, in forwarding a work which I know to be true, which I have spent my young life trying to forward in this earth because I know it to be true. I ask God to help me as I in humility seek to do a job which seems to me at this moment to be beyond my poor capacity to do, and I humbly pray it in the name of Jesus Christ. Amen.

Plea For Living the Gospel Expressed*

by President David O. McKay

WE HAVE just listened to Elder Marion D. Hanks, whom, as I stated a few moments ago, you have this day sustained as a member of the First Council of the Seventy.

Messages of appreciation of the television service rendered this forenoon to the people of the Northwest and on the Pacific Coast, still come in. Knowing your interest, I will read two more.

This is from Seattle, Washington, signed by Willford H. Payne, Seattle Stake: "Please accept appreciation of the first television broadcast conference session to Saints and friends in the Northwest."

From Los Angeles, signed by the President of the California Mission, Bryan L. Bunker: "Televised conference messages received perfectly. Marvelous missionary opportunity in the future. Gratefully, President of the California Mission."

And now at the conclusion of this great conference, may we express again the gratitude of our hearts to these men, and companies, who have so graciously contributed of their means, with so little expense to the Church, to broadcast by radio and by television, the proceedings of this great conference. We want them to know that you and the Church generally deeply appreciate their co-operative efforts.

EXPRESSES APPRECIATION

We express gratitude, also, to the public press. I want to name especially the reporters on our papers, who have given such accurate and careful, complete accounts of the various meetings, speakers of our conference since last Wednesday,

including the great Relief Society conference.

We wish to express appreciation to the audience here in the Tabernacle, your responsiveness and your reverence, may it be an example to the audiences, to the congregations throughout the Church when they enter our places of worship: Very little moving about, no leaving of the services; I have been favorably impressed and commend you.

We appreciate the co-operation of our city officials, their ready and efficient service, wherever it is needed; our traffic officers in handling the crowds. I have noticed new precautionary measures taken and the presence of the members of the police force on the corners, courteously, carefully protecting the crowds surrounding this block and throughout the city.

We wish to mention again these beautiful flowers sent from Oahu and others furnished by our local florists. We appreciate our singers, and although we have already expressed it to each choir, I repeat again your appreciation of the Relief Society Singing Mothers, the members of the Swiss-German Choir, the Men's Chorus, who rendered such good service last evening in the Tabernacle, and finally, and of course, not least, the members of our Tabernacle Choir. To all of these and to all others, including our ushers, we extend heartfelt appreciation.

And now, this great conference draws to a close. Our anticipation, our hopes, our prayers that it might prove to be uplifting and inspirational, have been realized, and for that we are grateful

*Address delivered at the concluding session of general conference, October 4, 1933.

to our heavenly Father, grateful for the inspiration he has given to the General Authorities who have spoken to you. What great messages they have given to us and to the world! Truly, our hearts have been filled with gratitude that the Lord has magnified each one, to the end that his word has been spoken.

In conclusion, may I leave just one closing thought. This Church of Jesus Christ commonly known as "Mormonism," is in the world to make people happy. Happiness is the end, really, of our existence. That happiness comes most effectively through service to our fellow men, and the Church is the most effective means in the world through which that service may be rendered.

There is no happiness without peace. Today, the President of the United States, his Cabinet, Congress, the Senate, the House of Representatives, the Judiciary, are all seeking peace in the world. Nations are longing for it. Mothers and fathers, grandmothers and grandfathers who have children and grandchildren in the armed forces are praying daily that we might have peace.

Peace is the message that came when the Savior was born a Babe in Bethlehem. It was heralded by the angel choir, singing, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

"Peace," he said to his disciples toward the close of his ministry, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

After his resurrection, when the doors were closed and the ten disciples were in session, as he greeted them, his first salutation was, "Peace be unto you." (*Ibid.*, 20:21.) And eight days later, when the eleven were there, the same salutation, "Peace." (See *Ibid.*, 20:26.)

What a glorious thing it is, brethren and sisters, and this is my message: Peace cannot be found in external things. Peace comes from within. "There is no peace except by the triumph of principles," said the wise Emerson. Peace is within the individual soul. There is no peace when one's conscience is seared or when one is conscious of having committed some untoward act.

There was certainly no peace in that young girl's soul who came and confessed the other night, fearful of the disgrace she had brought upon her loving parents, fearful of how she could again meet the world. She was experiencing the pangs of retribution—the antithesis of peace.

Peace springs from righteousness in the soul, from upright living. If we are going about in the world to establish peace, let us begin at home, first with each individual. If you want peace tonight, remember yours is the responsibility to obtain it, and it is your responsibility, and it is your privilege and mine to attain it.

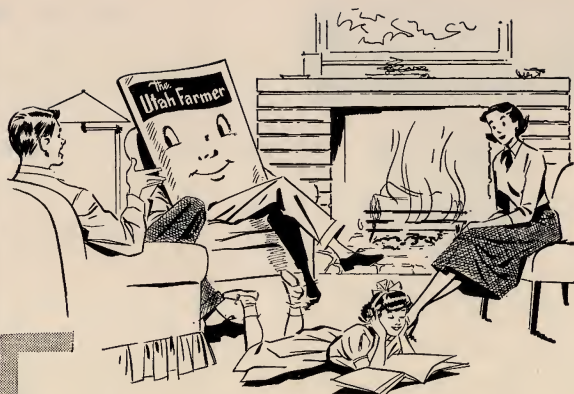
Certainly, let us establish peace in our household. We are sending out missionaries, it is true, to proclaim peace and universal brotherhood. That is one great mission of our Church. May all the world recognize it and co-operate with us in spreading the glad news, the glad tidings of great joy. That is the paramount purpose of our missionary work. May God guide the boys and the girls, the young men and women who go out, paying their own expenses or receiving support from their parents, in thus proclaiming peace to a disturbed and unsettled world. What a glorious concept, but let us set the example by having peace in our homes.

Paraphrasing the author of *The Simple Life*: "Let our homes become sanctuaries for ourselves." (I commend the appeal made by Elder Benson.) Sanctuaries! A sanctuary is where we have peace. May our homes become warm nests where children may be protected and grow into noble men and women; where love may find privacy, old age repose, prayer an altar, and the nation a sure source of strength and perpetuity.

With all my soul at the close of this great, inspirational conference, my dear fellow workers, I say God bless you, that in your hearts and in your homes you may have peace. I say to all our friends who have been listening in, may the peace that comes from obedience to the gospel of Jesus Christ find lodgment in your hearts, through your acceptance of the truth.

May the spirit of peace be poured out upon all nations, that the threatening clouds of destruction may be dissipated, and the sunshine of peace shine once more all over the world, I pray in the name of Jesus Christ. Amen.

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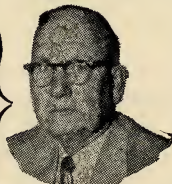
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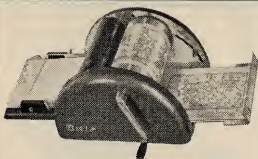
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CHRISTMAS AMONG THE NAVAJOS

(Continued from page 910)

As soon as Tommy and Jimmy received their candy and packages, they hurried off to the nearest tree to open them. Tommy remembered the missionary's saying the packages

came from the *Ga-ma-lihs*, in the white man's country. He could remember when there were no Mormon missionaries out here, but now they would go out each day and tell the people stories. He liked the

The Unanswered Questions...

Richard L. Evans

No doubt all of us are troubled at times by the unanswered questions of life. No doubt all of us are given to wondering at times about the point and purpose of many things, and even to wondering why we are here. Such thoughts may sometimes come because we are too close to the commonplace activities of each day—too close really to see ourselves or to see the over-all objectives. If we could just step aside from the rush and the routine to which too many of us are too much tied, we could get a fresher perspective and picture and could come closer to answering the question that men for ages have asked: "Why are we here?" Life is short and swiftly moving for all of us, no matter how long we live. And if there were no more purpose in it than is sometimes superficially seen, we should have cause for frustration and for some cynicism. But as a counter-remedy to recurring feelings of frustration, let each man ask of himself as if he had never heard it questioned or considered: Why are we here on earth? While we do not understand all of life's promise and possibilities, we may take unto our hearts the certainty and assurance that we are here as part of a glorious, eternal plan and purpose. We are here because a loving Father gave us the gift of life, gave us a period of preparation for eternal opportunities. We are here to develop faith, to seek knowledge, to think with freedom, to exercise our individual agency, to seek and to accept truth. We are not here primarily for pleasure, although happiness is an important part of the plan. We are not here primarily for the wealth of this world, although the good things of the earth may be rightfully ours—as we work for them. We are here to learn and not wilfully to remain in ignorance, to keep the commandments, to conquer ourselves, to learn to live together. And when we fumble and fall short, which all of us do, there is always the comforting, sustaining thought that we were sent here by a loving Father, who sent us not to fail but to succeed. He understands our hearts, our problems, our difficulties. He understands us and our needs. He expects of us a good and honest and sincere performance. He does not expect of us a presently impossible perfection—but with our willingness, he will help us to return to him with the purpose of this life completed, and with glorious, everlasting opportunities before us, with those we love. And despite recurring discouragement and the sometimes weariness along the way, the hope, the promise, the certainty of things to come makes all the effort infinitely worth while.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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Mormon missionaries; however, they hadn't come to his home because he and his people couldn't speak English, and the missionaries couldn't speak Navajo. Maybe when he grew up, he would be able to learn more about the "Mormons."

As these thoughts ran through his mind, his attention was called to the coldness of his feet. His shoes were torn, and the soles were nearly gone. When his father had bought him his new shoes, he had also bought him a pair of stockings and even though he had worn them only on special occasions like going to the tradingpost, they were also worn out.

He could hardly believe his eyes when the box lid came off. There right in front of him was a pair of shoes. They weren't new, but they were better than what he had on. He quickly took off the old, worn-out ones and put on the newer pair. This time he could not control his emotions; he ran to show his family. It was not until he saw the toys his sisters had received that he remembered his other packages. He rushed back to where Jimmy was trying on a green coat he had received and, smiling happily, he showed Tommy the new toy car that was in the other package. Tommy lunged for his package and tore off the paper. To his great joy there was a gun in it, also a roll of paper that you could put in it to make it "pop" just like a real gun.

All over the yard children could be heard, their happy voices shouting to each other. The Mormon elders and the trader and his wife stood by watching. They felt very happy within themselves as they watched this group of people.

Tommy was halfway home now. He would be glad to get there. He was tired and cold. The shoes felt good on his little feet. His gun was protruding from his belt, and the robe was pulled tightly around him to protect him from the storm. Yes, he would be glad to get home and curl up on the sheep pelt by the warm stove and go to sleep.

As the elders watched the crowd rapidly depart, they looked across the horizons. They could see the deep cut in the sloping mountainside known as Canyon de Chelly and the surrounding rocks of red. Slowly the view dimmed; the snow was getting thicker and deeper. The heavy snowfall was hiding the view of the large

(Concluded on following page)

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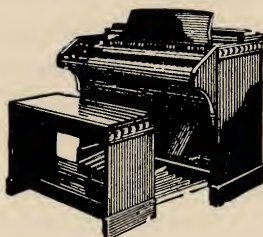
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Christmas Among the Navajos

(Concluded from preceding page)

canyon just as each year hides slowly the tradition and superstition of the Navajo people.

The elders looked out over the hills filled with the stories of the past, then slowly they looked at the crowds departing. The hills were old but would never change, the people inhabiting them will progress and wax strong in the Lord and become better educated and more numerous. Then the boys and girls like Tommy and his sisters will not be shunned but will be children of the most noble in this choicest land of America.

The two elders smiled warmly at each other as their eyes met while looking from the past into the future. Where could they have spent a happier Christmas than among the Lamanite people?

Christmas Is For Children

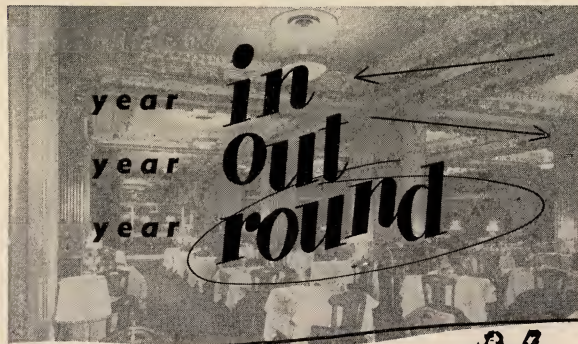
(Continued on page 908)

tive number of each item at home. The ornaments Big Sister made last year are quite attractive. Blue paper stars were given a thin coating of glue, then dipped in Christmas tree "snow." Circles of cotton were glued to both sides of white paper. These snowballs were hung on the tree like "regular" ornaments.

Children like to make gifts and cards, too; and while their handiwork may not look like something that came straight from Santa's workshop, at least plenty of the giver goes along with the gift.

And what is Christmas without all those special goodies that come out of your very own kitchen? Has Sonny's chief participation up to now been merely to stand around and sniff or to sneak fingerfuls of batter out of the mixing bowl when your back was turned? What a pleasant surprise for him to discover that he too can make cupcakes, cookies, and candies! Here's the trick with these treats: Let the lad use packaged cooky mixes. Cupcakes can be baked in colored paper baking cups, and frosted with bits of chocolate candy bar which are sprinkled over the cupcakes the instant they are taken from the oven. (The packaged candy mixes may also be used for icing.) Drop

THE IMPROVEMENT ERA



Salt Lake's
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cookies are easier to make than rolled ones, and are simple to prepare.

One of our younger neighbor boys bakes gingerbread men from a packaged mix. Then he delivers his Christmas cards around the neighborhood personally, with a fresh gingerbread man in each. A little girl we know gives packages of cookies and candies she has made.

Decorations, songs, stories, special foods, greetings, toys, parties—so many elements work together to make the holiday season a happy time.

So often we hear adults say, "What would Christmas be without our children?" Yes, Christmas is for children. More than that, through participation for the holiday as well as in taking part in all the various activities on the holiday itself, our sons and daughters not only grow in mental and physical stature, but they grow also in the feeling of belonging to the family and the larger social groups of which we want them to become a part.

Hugh B. Brown

(Continued from page 914)

Canada and the United States and one begins to realize the diversity of his experience and talents.

After working with servicemen at Brigham Young University for a season, Elder Brown was assigned by President Howard McDonald to work in the Division of Religion. Everyone with whom he worked learned to love and respect Elder Brown. One of his greatest characteristics was his genuine humility and full loyalty to those with whom he worked.

The Lord has endowed Elder Brown with some extraordinary talents. One is his power of speech. In this respect he has the gift of Aaron. Another is his gift to inspire. This gift comes of course, as a result of a long life of devoted spiritual service. In the religion classroom few men can equal his ability, energy, and spiritual power. Hundreds of young students at Brigham Young University flocked to his classes to receive a spiritual rebirth. Not long ago a returned serviceman told me about an address delivered by Brother Brown in California to a large number of soldiers. He said the effect upon the men was electric. "Never,"

(Continued on following page)

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Hugh B. Brown

(Continued from preceding page)

he continued, "have I come closer to the angels." Brother Brown has another gift that should be mentioned. That is his ability to be both leader and companion of young people. He is at once sympathetic and sensitive to their points of view and they trust and respect his judgment.

Hugh B. Brown has reared a large, responsible family. Elder Hugh B. Brown was born in Salt Lake City, October 24, 1883, a son of Homer M. and Lydia J. Brown. In 1900 his family migrated to Canada. From there he was called to serve as a missionary in Great Britain from 1904 to 1906.

In June 1908 he married Zina Young Card. He was ordained a bishop and later served as a member of the Alberta Stake high council. In 1921, when the Lethbridge Stake of Zion was organized, he was called to be its first president.

Elder Brown served overseas in the Canadian forces during World War I, where he attained the rank of a major.

He returned to make his home in Salt Lake City in 1927. Here he was called as president of Granite Stake, serving from 1929 to 1935.

He presided over the British Mission from 1937 to 1940 and spent the war years, 1942-46, as co-ordinator of LDS servicemen and was recalled before the end of the war as president of the British Mission. He then served four years, 1946-50, as professor of religion and co-ordinator of veterans' affairs at Brigham Young University. In 1950 he returned to Edmonton, Alberta, Canada, where he served as president and manager of Richland Oil Development Company of Canada, Ltd.

Brother and Sister Brown have the following sons and daughters: Zina Lydia Brown Brown, Zola Grace Brown Hodson, LeJune Brown Munk, Mary Myrtice Brown Firmage, Hugh Card Brown (deceased), Charles M. Brown, Margaret Alberta Brown Jorgensen, and Carol Rae Bunker. They have twenty-one grandchildren.

He and his good companion through life must be counted successful parents. "As are families," says Thayer, "so is society. If well ordered, well instructed, and well governed, they are the springs from which go forth the streams of national great-

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ness and prosperity—of civil order and public happiness.” Brother and Sister Brown have tasted much happiness in the rearing of their family, but they have also known sorrow in the loss of their son Hugh C., a pilot in the RAF, in World War II.

The Browns are hospitable. They know the art of entertaining graciously, and many faculty members at the “Y” will remember with pleasure the entertainment they received at their home.

At an age when most men would have been content to retire from active participation in business Elder Brown entered into gas and oil enterprises with high enthusiasm—and success. We were sorry to lose him at BYU but were glad to see him in action in the Canadian oil fields with men whose names ranked high in the world of petroleum. His restless spirit is happy when engaged in creative work on a large scale. But happy as he was in this work, the call of his Church was instantly obeyed.

When President David O. McKay announced the name of Hugh B. Brown as an Assistant to the Twelve, all who knew him gladly raised their hand to sustain the choice because they knew him to be a worthy, broad-gauged servant of God. Brigham Young University joins the Church in saluting Elder Brown in his new calling.

FATHER

By Margaret B. Jorgensen

“Father’s Day” 1953

DIVINITY in man—a spark of truth’s eternal fire—

May uncomprehended shine in darkness
Or be set aflame by light reflected in desire
For knowledge pure; as yours, protected by
the shield of faith,

Did only burn the brighter, fanned by swift
adversity

Before whose winds the blind deny the
Lord—their faith—
Despair and die.

And how am I aware of life as God would
have it known?

Intelligence, his glory, beams through
vessels chosen, as were you,

And, molten by the chastening hand of him
whose finger has bestowed

Upon your soul the gift of light, that
brilliance grows;

Whose probing rays have countless crevices
explored in timid hearts
Revealing there infinity asleep.

Within allotted years have you now proven
unexcelled

Your skill with universal tool of time,
And felled the giants Ignorance, Despair;
Then destroyed their crafty sire, Procrastination,
in his lair.

(Concluded on following page)

DECEMBER 1953

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HUGH B. BROWN

(Continued from preceding page)

Those of Zion's youth apprenticed to your
artistry of mind
May now learn, discern, and triumph—
Freedom's wisdom seek and find.

Then how favored I, who still your presence
may partake!

There resharping an edge of hunger for
the Word,

Wherein unending quest impels my spirit
forth with joy

Stirred in struggle endless and eternal con-
quest.

For to father of my flesh obedience I render,
But as inspiration's source, freely is given
deep and tender love

While gratitude and honor follow time's
unwavering course.

"This Christmas Seems More Wonderful Than Ever"

"I didn't realize how much difference
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"Let Nothing You Dismay"

(Continued from page 918)

continually during the interminable
stanzas of the two Indian boys, when
his turn came, he was too nervous
to remember. With horror, Roger
watched the robe slipping its moor-
ings, the top part shortening, the
skirt lengthening ominously as Jerry
quavered out:

"Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dy-
ing—"

The last word came out in a
startled squeak as Jerry stepped on his
hem and plunged into the cradle.

"Jerry Ellison! If you've broken my
doll—" shrieked Mary, in very un-
madonna-like tones, and Miss Black,
highly agitated, dashed into view,
frantically motioning the absorbed
angels to draw the curtains. Roger
noted with surprise, that he and
Marie were convulsively holding
hands, though she still appeared un-
aware of it.

When the curtain was mercifully
drawn on the scene of confusion, there
were unexplained bumping sounds,
scurryings and hissing whispers; then
the curtains were again opened, dis-
closing the entire group—actors and
chorus, and Miss Black appeared
again, visibly shaken, to announce
tragically that untoward circum-
stances had unavoidably shortened
the program and to invite or rather
implore the audience to join in the
final song. Faintly at first, then
gaining momentum, the children be-
gan:

"Joy to the world, the Lord is come!"

Roger looked at Jerry, trying to
make himself small behind the other
wise men, his face still crimson from
embarrassment. Hesitatingly the
audience was beginning to join in,
and Roger turned and stared unbel-
ievably as Marie's voice rang out,
clear and high,

"Let earth receive her king!"

She was looking straight at Jerry,
and Roger looked, too. At sound
of his mother's voice, the boy's down-
cast eyes lifted and, startled, sought
her face; then magically, as if
smoothed away by a gentle hand, the
painful expression of hurt and
humiliation left his own, and after a
moment he joined in the swelling

THE IMPROVEMENT ERA

song. It was a shock to Roger to find that he, too, was singing heartily, although it was a family joke of long standing that he could not carry a tune.

Several people came up and introduced themselves afterward, and when Roger turned to include Marie, she was not there. He learned where she had been when they were driving home.

"Oh, Mom, I'm sure glad you invited Miss Black to dinner tomorrow! I asked all the kids and nobody had invited her—they all had some reason or other." Jerry's voice dropped, "Specially since I spoiled her old play—"

"Why, you didn't spoil the play, honey!" It was Marie's old warm voice, "You did just fine. It was my fault you tripped on your robe and honestly, Jerry, that didn't spoil it—just added a little humor, didn't it, Daddy?"

"Sure did!" Roger agreed, and they both laughed heartily.

After a moment, rather doubtfully, Jerry joined them, and they were all laughing when they entered the house. It had started to snow, large, soft flakes, and Jerry paused on the step to look back and exclaim fervently, "Gosh, I'll bet this is going to be a real Christmas after all!" He came in, switched on the bubbling, colored lights and stood admiring his Christmas tree, and Marie and Roger exchanged relieved glances. Evidently the memory of his *debacle* was erased from his mind, or at least, its sting. A moment later he cried, "Listen! the carolers!" Beneath the window there stood a teacher from the Indian school, surrounded by dark-faced, smiling children, and suddenly they were shouting,

"Gott ress you, marry shentlemans, Let nuttings you dismay!"

"May I treat them, Mom?" Jerry urged, but while he and Marie were emptying the cookie jar, the children were gone, their gay voices floating back,

"Shingle bells, shingle bells!"

"I meant to tell you—I can't go to town for Christmas dinner," Roger said, tardily, "I'm on call tomorrow."

"Who wants to go to town?" Marie demanded. "Didn't you know we invited Miss Black?"

DECEMBER 1953

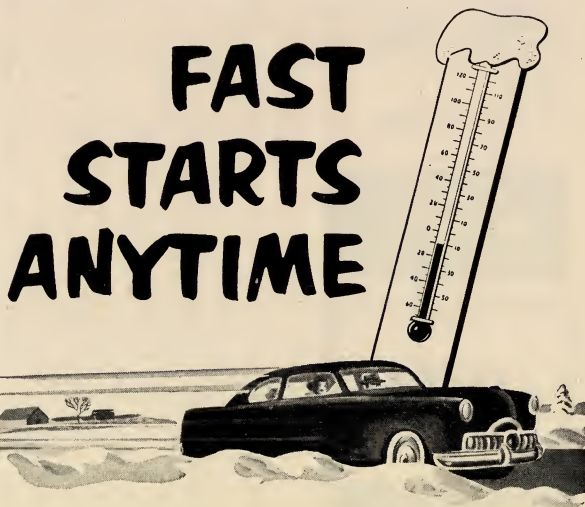
"You could have taken her to town," Roger observed, but Marie sniffed. Encouraged by this he ventured, "Well—if we're going to have a Christmas dinner anyway, how about letting me ask Thornbur? He hasn't a soul—would just eat at the club."

As it happened, he brought three guests, Thornbur, the assistant doctor, who had been unable as yet to find quarters for his family in the East, a young Navajo Marine, and Cinderella.

Cinderella was a fat, adorable two-year-old, whose Navajo mother

had died in the hospital at the baby's birth and whose young father was in the Army. He had left her there for adoption but, so far, she was just the "hospital baby," loved and petted and spoiled by doctors, nurses, and patients. The Marine, handsome and tragic-eyed, had come home on furlough, after months overseas to find his wife dead from tuberculosis, the scourge of the Navajos, and his baby with its grandparents—where he did not know, for after his young wife's death the hogan was burned, as is customary, and parents

(Continued on following page)



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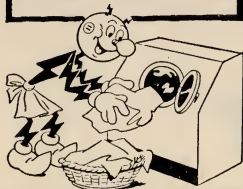
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"LET NOTHING YOU DISMAY"

(Continued from preceding page)
and baby were taken in by relatives, somewhere on the reservation. He had spent his brief furlough searching for them, fruitlessly. Today he had wandered back to the hospital to hear again the sorry story of his wife's illness and her parents' ill-advised insistence that she return home for a visit, which resulted in

her death. And Roger had impulsively invited him to dinner.

He was glad he had when they entered to the heartening fragrance of Christmas cooking, the house warm and gay, and the radio softly playing carols. Jerry, an apron tied round his waist and nutcracker in hand welcomed them at the door, "Mom's

(Concluded on page 990)

The Weight of the Future...

Richard L. Evans

SOMETIMES we may feel overpowered and depressed by the tasks that lie before us, by the undone things that we have yet to do. A young man, for example, may look ahead at what he feels he must accomplish before he can feel somewhat settled: the years of school that may be required; the time it takes for special preparation; the possibility of military service; the matter of marriage and the making of a home. And the time, the money, the effort, and the years ahead may all seem to weigh on him at once. Many of us have been through it. It is almost as if a man should look at a mortgage that is due in monthly instalments, and feel somehow that he has to pay it all right now instead of meeting it monthly. It is almost as if a mother should look at the mountains of meals that she must prepare in a long lifetime, and feel that she must plan and prepare them all at once. But fortunately life is lived a day at a time. And while we must plan and prepare and earnestly move toward our ultimate objectives, the expectations of the future need not weigh us down as if they were all due and payable today. Indeed, if we were to let all future requisites worry and weigh upon us as if they were all due today, our present effectiveness might well be impaired to the point where we would be less able to do what is due today. To you, young man, looking forward with a long future before you: don't let it weigh on you as if you had to carry all its weight at once. Do well now what should now be done, and as the past has brought you to this point, so the future will take you further. You can't complete the whole curriculum in one week of worrying, nor even in one year of working. You can't take final steps until you have completed the prerequisites. And don't let the process become needlessly and painfully congested by trying to force too much of the future through channels that were made for present capacity. To look ahead at the whole load and try to carry the weight of it all at once could depress and discourage and defeat any of us. With faith and work we may move the mountain in parts and in pieces. And with faith and work we can meet the obligations and opportunities of life by looking at the years ahead as a load that can be lifted a little at a time and not as one that weighs upon us all at once.

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"LET NOTHING YOU DISMAY"

(Concluded from page 988)

pretty busy. She'll be out in a minute," he said, importantly and then dashed to answer the telephone. "It's for you, Mom!" he shouted, "I'll take over the kitchen!" But he paused for a moment to pick up the smiling baby and take her along with him.

From the hall Marie was saying faintly, "Long distance?" Roger's heart gave a sickening lurch, it could always be bad news. But a moment later she cried, unbelievably, "Chris? Not Chris! But—where are you? Just today? Oh, Roger!"

Roger rushed to her side and, listening by turns, they learned that Chris had landed in San Diego not half an hour ago and would be home as soon as was possible.

"I'll be thinking of you all at Christmas dinner—about time over there, isn't it? Wish Sis was there," he said. "Tell Jerry to eat enough of Mom's turkey and mince pie for me, too!"

From that time on, there was no break in the excited talk and laughter in the kitchen. Roger and the Marine pulled out the table, and Jerry set it—not like Cecily, Roger thought, with an involuntary pang, but well enough. Miss Black arrived just as Jerry had given her up and was preparing happily to take the car and go after her. Fortunately for his self-esteem, he would never know how terrified she would have been to ride with him as chauffeur. At long last everything was ready and family and guests assembled about the table.

When Roger bowed his head to offer thanks for the feast, he did not say all that was in his heart. He did not voice his ache for the two bright faces missing from the Christmas table for the first time, nor his gratitude that Marie, who had been in a far country, spiritually, had returned, her old warm self, in time for Christmas. But he met her smile as he raised his head and knew she understood all he did not say.

"The doorbell!" Jerry grumbled, leaving his heaping plate reluctantly. "First it's the phone—" But he was not quick enough. The door burst open without his help and, on a breath of fresh cold air, Cecily and Glenn fairly blew into the room.

"Merry Christmas! Oh, Dad! Oh,

Mom and Jerry!" Cecily was half-laughing, half-crying, "We got here just in time—and it's just like always! Only for Chris! We were so afraid you wouldn't be having a big dinner—"

"I told you they would!" Glenn interrupted the excited flow of words. There were hugs and kisses, questions and exclamations. Room was made at the table for the two, and as the meal progressed, there were explanations. Glenn was to be sent overseas and had been given a short furlough before sailing. They had learned of it the very day after Cecily last wrote and followed her letter home.

"So I'm to stay home for a while, if you'll have me," Cecily said, smiling brightly, but the glance she cast her young husband brought the old, tight lump into Roger's throat, and Marie's eyes filled with tears. There was a brief silence, and Jerry broke it abruptly, "I wish we could adopt Cinderella, Dad." He glanced innocently about at the startled faces turned toward him.

"Did I say something?"

"You sure did, Son—a mouthfull" Roger assured him, "and no one but Mother can answer you."

"Well," Jerry voiced what was in all their thoughts, "we'll have Cecily and Chris home for a while, but it won't ever be the same. Sis'll be thinking of Glenn all the time, and Chris—"

"You're right, dear," Marie interrupted him gently, "nothing stays the same. It's foolish to expect it to. We just have to—"

"Take it on our stride!" Jerry finished for her.

"Yes. And about the baby—I believe we'll think about that!"

"Yip-pee! She's as good as ours!" shouted Jerry, picking Cinderella out of her chair and dancing madly about the room with her. And, as if his happiness must have further expression, he burst forth in his squeaky, adolescent voice,

"God rest ye, merry gentlemen,"

And with one accord, the rest joined in,

"Let nothing you dismay!"

THE IMPROVEMENT ERA

"Unto the Least—"

(Continued from page 913)

despite the fact that Christmas was but two days away. Butch's case had attracted wide attention because of the prominence of the injured boy and the agitation against hoodlumism of which this seemed a typical example.

After a few other cases had been disposed of, Butch was brought in to receive his sentence. A wave of whispering went over the room, but it stopped when the judge arose, and an air of expectancy replaced it.

Judge Thorne looked over the audience. Many of the faces were those of friends and valued acquaintances. Dr. Burke and his brother were there with several associates from the clinic. Some of young Gary's pals were in one corner. The judge well knew what was expected of him. It was not easy to go counter to their views of justice.

He looked at Butch, slumped in the defendant's chair. He wondered what was going through the boy's mind. He wondered if Chuckie, denied admittance to the room because of his age, was shivering outside, waiting the outcome of this session.

Thorne cleared his throat. Then he began in a low voice, which nevertheless carried to the back of the room, "A great poet once wrote:

"The quality of mercy is not strain'd;
It droppeth as the gentle rain from
heaven

Upon the place beneath: It is twice
blest;

It blesseth him that gives and him that
takes:

"Tis mightiest in the mightiest: it
becomes

The throne'd monarch better than his
crown . . .

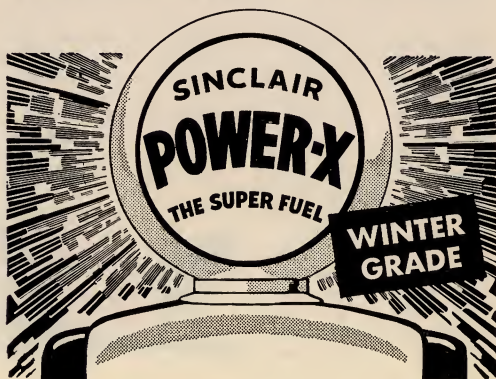
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself."

He uttered the lines slowly and distinctly. Then he reached into his pocket and took out a piece of crumpled brown paper. He spread it before him and said, "Yesterday as I was leaving the courthouse with my mind fully made up to pronounce the sentence you all expected me to give in the case before us, this piece of paper was handed me by a little eight-year-old boy who had been waiting for me a long time. On it a few misspelled words are written.

(Concluded on following page)

DECEMBER 1953

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"UNTO THE LEAST—"

(Concluded from preceding page)

These are the words: 'Judge please give Butch a nother chanct. Hes mi brother.'

"I want to tell you a story. Three years ago the boy who wrote that note was left alone in a hobo camp, following a fighting escapade. That boy was found there the next morning by another boy, a few years older, whose mother had died when he was born, whose father was killed in a mine explosion when the boy was five years old. He took the abandoned little fellow to the shack he calls home and has cared for him ever since. He adopted him as his brother, and he loves him as few brothers love one another. He lost the only job he ever had because he stole food for this little 'brother' after he had been injured by a falling wall in the shack where they live.

"I wish there were some kind of bank where credit for good deeds could be built up to balance mistakes and bad deeds. If there were such a bank, I am sure the credit

side of Butch Moran's account would still have a balance, even after his recent bad deed had been deducted.

"It is Christmas time. It is the time when we should think of Him who gave his life for the sins of the world. I think we would all have a happier Christmas if we would look around us and find something we can do to show our remembrance of Christ who had such mercy that he died for us. Cannot each of us become some unfortunate brother's keeper? Can we not help some of the least of God's children?"

"Because of such thoughts as these, stimulated by the act of the boy who

sits before me at this moment waiting sentence, and by this note pleading for mercy, I am paroling Butch Moran to Mrs. Thorne and myself. We have prepared a home for Butch and his brother Chuckie and have jobs for them which will keep them from participating in activities such as brought Butch here.

"Mrs. Thorne and I hope that these two boys can help to bring others like themselves, into an environment that will assist them in becoming law-abiding, respected citizens. Perhaps some of you will censure me for what I am doing. Perhaps—some of you would like to help us—with this little project—as a Christmas present to homeless boys, to yourselves—to the Christ whose birth we celebrate.

"Court is dismissed."

There was a surprised silence for a few seconds. Then a hum of approving voices.

The judge stepped to Butch's side. "Shall we find Chuckie and go—home?"



Merry Christmas
to you
from all of us
at
HILAND DAIRY

Melchizedek Priesthood

SUPERVISION OF SERVICEMEN

THE GENERAL AUTHORITIES of the Church suggest once again that Melchizedek Priesthood officers and bishoprics give careful attention to all the Latter-day Saint boys who are away from home in military service. Most of them are young and are away from their homes and Church supervision for the first time in their lives. They will be confronted with numerous new temptations. The souls of all of these young men are precious in the sight of the Lord; and it is our responsibility as priesthood officers to do all we can to keep them from sin and close to the Church. May each priesthood officer take his responsibility in this matter seriously and not fail to do his full duty to every young man from his ward or quorum that as servants of God we may stand guiltless before our heavenly Father in this matter.

Following is listed the RESPONSIBILITY OF:

General LDS Servicemen's Committee

- 1—Will send to stake presidents cards upon which bishops are to report to general LDS servicemen's committee.
- 2—Will send copy of Book of Mormon, *Principles of Gospel*, and *Directory* to each serviceman.
- 3—Will send copies of the pamphlet "So You Are Going Into Military Service?" for distribution by the bishops.
- 4—Will receive correspondence and answer questions.

Stake Presidency

- 1—Appoint a committee of one or more high councilmen from stake Melchizedek and Aaronic Priesthood committees.
- 2—Request and receive monthly reports from committee of high councilmen.
- 3—Obtain from general LDS servicemen's committee and deliver to committee of high councilmen cards upon which information with respect to each serviceman is to be sent to the general LDS servicemen's committee.

DECEMBER 1953

Committee of High Councilmen

- 1—Set up system whereby prompt reports will be made to bishops and quorum presidents of names and addresses of servicemen.
- 2—Obtain from stake president and deliver to bishops cards upon which bishops are to report to general LDS servicemen's committee.
- 3—Encourage bishops to hold interviews.
- 4—Encourage bishops and quorum presidents to correspond each month with servicemen.
- 5—See that ward and quorum files are currently maintained.
- 6—See that bishops report to general LDS servicemen's committee.
- 7—See that ERAS, "Church Sections," and tracts are sent to servicemen by quorum presidents and bishops.

It is the business, duty, and power of the eternal priesthood to commence laying the foundation to bring back the days, years, and intelligence that have been lost through transgression. I intend to pursue this course so long as I possibly can. I trust that I shall not commit an act that will annoy my feelings when I meet my Savior. I pray for this every day and every moment.

* * * * *

The priesthood of the Son of God, which we have in our midst, is a perfect order and system of government and this alone can deliver the human family from the evils which now afflict its members, and insure them happiness and felicity hereafter.

* * * * *

The priesthood of the Son of God in its operations comprises the kingdom of God.

* * * * *

When the Holy Priesthood is upon the earth, and the fulness of the kingdom of God has come to the people, it requires a strict obedience to every point of law and doctrine and to every ordinance which the Lord reveals.

—From Discourses of Brigham Young

Quorum Presidents

- 1—Keep current a file of all quorum members in service and furnish bishops with a copy thereof.
- 2—Correspond at least once a month with each serviceman from quorum, giving him news and encouraging him to live a clean life, enclosing with each letter two or three tracts, including one on Word of Wisdom and the clean life (tracts to be obtained from stake mission president and stake anti-liquor-tobacco committee chairman).
- 3—With quorum funds send each quorum member in the service:
 - a—THE IMPROVEMENT ERA.
 - b—Weekly "Church News" section of *Deseret News-Telegram*.

Bishops

- 1—Contact each boy as soon as it is learned that he intends to enter the service and (1) give him a copy of "So You Are Going Into Military Service?" and (2) interview him about:
 - a—Maintenance of Church standards.
 - b—Understanding of gospel.
 - c—Arrangements for exchange of correspondence.
 - d—Attending Church organizations:
 - (1)—Nearby branches.
 - (2)—Organized servicemen's groups.
- e—Instruct boys how to use tracts.
- 2—Keep current a file of all ward boys in service.
- 3—Obtain from high councilmen cards furnished by general LDS Servicemen's Committee and in connection with each interview fill out two of them and send to said committee at 47 East South Temple, Salt Lake City, Utah.
- 4—Correspond at least once a month with each serviceman, giving news and encouragement to live a clean life (obtain tracts from stake mission president and stake anti-liquor-tobacco committee chairman).
- 5—Send (through Aaronic Priesthood quorums) THE IMPROVEMENT ERA, "Church News," and tracts to Aaronic Priesthood and non-priesthood bearers.



The Presiding

How to Compute Percent Attendance at Priesthood and Sacrament Meetings

THE END of our 1953 award year is close at hand. We issue some pointed helps and suggestions for computing attendance records at priesthood and sacrament meetings.

It is recommended these instructions be carefully studied by all stake and ward committees for Aaronic Priesthood under 21 and that a review thereof be conducted during the forthcoming stake priesthood leadership meeting.

1. The number of priesthood meetings and of sacrament meetings conducted in a boy's ward of membership, during

the year, is the basis upon which his percent attendance at these meetings is to be computed.

2. If a boy does not attend a certain priesthood meeting or sacrament meeting conducted in his own ward, he is marked absent unless he attended such meeting while away from home *during the same week*. The only exceptions to this rule are outlined on page 43 of the new *Handbook for Leaders of Aaronic Priesthood Under 21*.

3. Where a group of Aaronic Priesthood boys making up a quorum are away from home during the time of the priesthood meeting held in their own ward and where they have no opportunity to attend priesthood meeting in another ward, they may take credit for attendance at priesthood meeting *provided* a member of the bishopric, a member of the quorum presidency, and the quorum adviser or someone assigned in his place are present and conduct a quorum meeting and follow the order of business as outlined at the beginning of each weekly lesson.

4. A priesthood meeting for all Aaronic Priesthood bearers may be held while they are away from home provided such meeting is conducted by a member of the bishopric. In such instance, credit may be taken for attendance at priesthood meeting *provided* such meetings were held in their ward of membership during the week they were absent from home.

5. Since all sacrament meetings are to be held in ward meetinghouses under the direction of the bishop and his counselors, it is obvious that a boy must attend such meeting held in his own ward, or in another ward during the same week, to receive credit therefor on his quorum roll.

6. Priesthood or sacrament meetings not attended during a given week may not be made up in succeeding weeks for any reason.

of spiritual light. Once they are shown the light of the gospel and comprehend the saving power of its principles, many can be brought into activity with its attendant joys. Like Helen Keller, they, too, will be forever grateful to their teachers for having "set their spirits free." What greater compensation could ward teachers desire or expect?

Bishops

Women Are Not Authorized to Handle Tithes

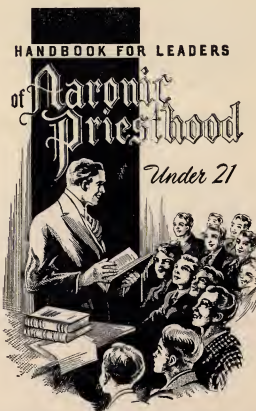
BISHOPS should exercise care in appointing persons to receive tithes. Tithes should only be received by members of the bishopric, the clerk, or a high priest appointed by the bishop.

Women are not authorized to receive or handle tithing. This includes wives of bishops and wives of bishops' counselors.

It will be appreciated if bishops will carefully observe this instruction.

Aaronic Priesthood Under 21

Some Wards Not Supplied With New Handbooks



A SURVEY of wards not yet supplied with the new *Handbook for Leaders of Aaronic Priesthood under 21* leaves us bewildered and wondering "why."

Frequent announcements have been made of the availability of the new handbook since last April.

Each member of stake and ward committees for Aaronic Priesthood under 21 should be supplied with the handbook which is furnished without charge.

Faithful Ward Teaching Brings Rich Reward

WE SING the song, "Thanks for our teachers who labor with care, that we in the light of the gospel may share." This expression typifies the feeling which members have for teachers who expand the vision and increase the understanding of those whom they teach.

The word *light* is used frequently in the scriptures. The Savior said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) In the Sermon on the Mount, he admonished his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

If a ward teacher has one purpose above another, it should be to radiate light. To do this, one has to teach gospel truths, thereby leading souls out of darkness into light.

The life of Helen Keller is a story of a teacher who brought light to one in darkness. Helen Keller in paying tribute to her great teacher, Anne Sullivan, said, "She set my spirit free." The work of this patient, painstaking teacher is an example of superior teaching. Without this excellent teacher, a great soul would have gone through life in darkness, and her influence for good would never have been felt by the thousands who now admire and respect her for the great faith her life exemplifies.

There are still many souls who because of sin, indifference, and discouragement are in darkness and in need



Senior Leaders Should Be Chosen With Care

LEADERS for stake and ward committees for senior members of the Aaronic Priesthood should be chosen on more than "fill-the-job" qualifications. Careful consideration and prayerful study should be made of a prospective leader's experience, training, and personality, and he should be asked to serve where his services will be most effective. It is very discouraging for a man to carry the responsibility of a job that he is not qualified to do well; and in addition, the program suffers greatly. On the other hand, a man is happy when he is called to a position he is prepared to fill efficiently, and the work is blessed with capable leadership.

Care and wisdom should be exercised in filling the positions of the stake committee. Each position calls for specialization. Careful study and consideration should be given all prospective leaders, and they should be chosen whose temperament, training, and experience best fit the needs of the particular position or positions to be filled. Stake presidencies should choose and appoint from the high council a chairman who is capable of leading men, one who has the ability and initiative to organize and promote a program, one who loves and is sympathetic to the needs of men who are not active in the Church.

The suggested specific assignments should be taken into consideration in choosing advisers on the stake committee. The adviser responsible for organization of ward committees and quorums might be best chosen from those who have had executive experience in their chosen occupations and know the problems involved in organizing groups. The one assigned to personal visits should be one who knows the techniques of motivation. He might well be one trained or experienced in salesmanship. Inasmuch as quorum and cottage meetings are centered around teaching situations, the adviser assigned to meetings could well be chosen for his experience or training as a teacher. One interested in and qualified to organize and promote recreational events would be the ideal choice for adviser assigned to recreation and projects. The secretary should be chosen for his ability to do secretarial work.

Bishoprics should be equally careful in choosing secretaries, group advisers, and quorum instructors. They should realize that these leaders, to be suc-

Bishoprics Urged to Conduct Ward Aaronic Priesthood Meeting Faithfully Each Month



THE ARTIST'S sketch portrays the combined ward Aaronic Priesthood meeting to be conducted during the time of the second weekly priesthood meeting in each ward each month.

While we are receiving both positive and negative reports from bishoprics concerning this special meeting, the preponderance of positive reactions are most encouraging.

One bishop's reaction, typical of many others, will serve to indicate the value placed on this particular meeting:

"At last, my counselors and I feel we have been given full opportunity to function really as the presidency of the Aaronic Priesthood. We look forward to this meeting each month when we can, in prayerful humility, visit and counsel with those whom the Lord has placed under our presidency. We are in favor of the meeting all the way."

cessful, must be men of faith and should be endowed with qualities of patience, courage, and tact. They should choose leaders who love men and who are willing to spend the necessary time and effort to win their confidence and bring them back into activity in the Church. It isn't every man who can be a successful group adviser for senior members.

Stake presidencies and bishoprics should realize the magnitude of the job

to be done, the need of good leadership, and that to choose well is to minimize the need for training. The key to success in choosing leaders is to envision the position to be filled with its many requirements, problems, and challenges, to give careful consideration to the qualities and abilities of the prospective leaders; and then, with the help of the Lord, choose the one who fits the position best.

Today's Family-

IRIS PARKER
Editor

Fern Taggart's Christmas Favorites

FROM the Big Horn Basin in Wyoming, Fern Taggart sends Merry Christmas wishes and some of her favorite recipes to her many friends throughout the Church. Some of these recipes you'll want to try immediately, such as the fruit cake—but you'll no doubt save the turkey hash till the day after Christmas. Sooner or later you'll get around to them all, though; you must—they'll add color and delightful variation to your own cookery.

Ginger Ale Salad

- 2 tablespoons or 2 packages gelatin
- $\frac{1}{2}$ cup cold water
- 1 cup juice from canned pears
- 1 cup pineapple juice
- 2 cups ginger ale
- 2 tablespoons lemon juice
- 1 teaspoon paprika
- 8 drained pear halves
- 8 maraschino cherries
- few slices pineapple
- green pepper

Soak gelatin in cold water and add juices from pears and pineapple brought to boiling point. Stir until dissolved. Cool, add ginger ale and paprika. Let cool until it begins to set. Place cherry in center of each pear and small strip of green pepper. Arrange half or quarter slices of pineapple on either side of pear halves. Place pear upside down in gelatin until it hardens. Cut in squares. Serve with mayonnaise and cheese balls.

As a Christmas salad, Fern adds either green or red food coloring to the hot pear syrup and lets stand overnight on pears, using the juice from another can of pears for the clear liquid to dissolve the gelatin. Use contrasting maraschino cherries, red or green, in center of pear.

Slices or quarters of apples can be colored in the same pear juice. If desired, cinnamon or clove candies can be added to spice the apple. Combine with banana, pineapple, cream cheese, or cottage cheese and grapes for another salad or as slices around Christmas ham.

Barbecued Leg of Lamb

Select choice leg of lamb. Have butcher remove oil gland. After wiping off with clean cloth, rub with salt and put in open roaster. Place in 450° oven and brown for a short while with the fat side up. Pour over sauce made of:

- 1 cup tarragon vinegar
- 1 cup tomato catsup
- $\frac{1}{4}$ cup Worcestershire sauce

Baste frequently and after one hour reduce heat to 300°. Allow thirty minutes to each pound.

Orange Glazed Sweet Potatoes

- 6 medium sized sweet potatoes or yams
- $\frac{1}{2}$ cup white sugar
- $\frac{1}{2}$ cup brown sugar, firmly packed
- 1 cup orange juice (or $\frac{1}{2}$ cup orange juice and $\frac{1}{2}$ cup cider)
- $\frac{1}{2}$ teaspoon salt
- 2 tablespoons cornstarch
- 1 tablespoon grated orange rind
- 2 tablespoons butter

Cook unpeeled sweet potatoes in boiling water until just tender. Mix remaining ingredients together in pan and bring to a boil. Grease shallow casserole. Place sliced sweet potatoes in pan and pour dressing over potatoes and bake for one hour or until they are glazed and tender. Baste frequently with syrup.

Turkey Hash

- $\frac{1}{2}$ quarts cooked, diced turkey
- 2 slices green pepper, chopped fine
- 2 small cans mushrooms
- 1 can pimiento, sliced
- 2 stalks celery, chopped
- salt
- 1 cup cream
- 1 cube butter
- 2 cups milk
- $\frac{1}{2}$ cup flour

Combine turkey, green pepper, mushrooms, pimiento, celery, and salt and bring to a simmer. Make thickening of cream, butter, milk, and flour. Add to other ingredients and cook until thick-



Fern Taggart

Know Your LDS Cooks

ened. Serve on triangles of toast on a large platter with potato chips and parsley as garnish.

This uses up the leftover turkey at holiday time and it is one of the Taggart's favorites. Fern learned this recipe from a negro mammy named "Herbert," famous for her cooking.

Five Pounds Dark Fruit Cake

- 1 pound raisins
- 1 pound currants or dates
- $\frac{1}{4}$ pound candied cherries
- $\frac{1}{4}$ pound citron
- $\frac{1}{2}$ pound butter
- $1\frac{1}{2}$ cups (or more) nuts (Brazil nuts are good)
- 4 cups flour
- 1 cup sugar
- $\frac{1}{2}$ cup cider
- $\frac{1}{2}$ cup grape or currant jelly
- $\frac{1}{2}$ cup sour cream
- $\frac{1}{2}$ teaspoon soda
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon nutmeg
- 1 tablespoon cinnamon
- 1 cup molasses (not strong)
- 5 eggs

Prepare the fruits. Slice citron in small pieces. Cream butter and sugar and separate eggs. Add yolks to the sugar mixture. Add liquid ingredients such as cream, jelly, molasses, and cider to half of flour and mix well. Add spices, soda, salt, and nuts to remaining half of flour. Blend all together. Last add beaten egg whites. Line pans with waxed paper. Bake in slow oven (250° F.) three to three and one-half hours. Place a pan containing two cups of water on bottom shelf of oven while

THE IMPROVEMENT ERA

baking. Cakes baked with water have greater volume, a more moist texture, and a smooth shiny glaze.

Prune Cake

- 1 cup sugar
- 1 cup sour cream
- $\frac{1}{2}$ cup butter
- 3 eggs separated
- $\frac{1}{2}$ cups flour
- 1 teaspoon soda
- 1 teaspoon nutmeg
- 1 teaspoon cinnamon
- 1 teaspoon allspice
- 1 cup chopped stewed prunes
- $\frac{1}{2}$ cup juice from prunes (scant)
- $\frac{1}{2}$ teaspoon salt
- $\frac{3}{4}$ cup nut meats

Cream butter and sugar, add cream and egg yolks, then spices and flour. Mix well and add prunes. Add juice from prunes and nuts. Fold in egg whites with the soda added and beaten stiff. Bake in a 350° oven until it tests done with a toothpick, about 45 minutes (can be kept in the deep freeze). Frost with either of the two following frostings:

Raisin Nut Frosting

- $\frac{1}{3}$ cup sour cream
- $\frac{1}{2}$ cup nuts
- $\frac{1}{2}$ cup raisins
- $\frac{1}{2}$ cup sugar
- 1 egg
- Butter size of an egg
- 1 teaspoon vanilla

Combine sour cream, nuts, raisins, sugar, egg, and butter and boil five minutes. Add vanilla. Cool slightly and spread on warm cake.

Coconut Frosting

- 6 tablespoons melted butter
- $\frac{1}{4}$ cup cream
- $\frac{2}{3}$ cup brown sugar
- 1 cup moist, shredded coconut
- $\frac{1}{2}$ teaspoon vanilla

Combine all ingredients and spread over warm cake. Brown lightly in broiler.

Fried Indian Bread

- 3 cups all-purpose flour
- 4 teaspoons baking powder
- 2 teaspoons salt
- 2 tablespoons sugar
- $\frac{1}{4}$ to $\frac{1}{2}$ cups lukewarm water (no milk)

Sift all dry ingredients together, add all liquid at once, and mix like biscuit dough. The less the dough is handled, the better. Divide dough into four parts and let rise for five to ten minutes. Roll out to $\frac{1}{8}$ inch thickness. Fry in hot deep fat like doughnuts.

(Continued on following page)

Christmas Gifts

by BOYCO

For Dad

...Boyco's Poppy Barrow to make your gardening chores easier... built of rugged yet light weight steel ...and perfectly balanced for easy handling...

For Mom

...Boyco Kool Kan... Sure, woman's work is never done... even on picnics or vacations... Here's a helper for you that'll keep food fresh and beverages ice cold or piping hot... 4 1/2 or 10 gal. sizes with or without spigots.

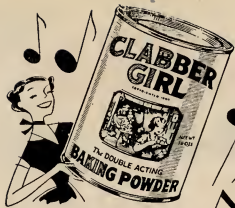
For Johnny

...Boyco Canteens... for our Sportsman... let us know the size you want... 1 qt. "Hiker," 3 pt. "Sportsman," or 2, 4, 6 and 8 qt. blanket covered galvanized canteens... sizes for any need ...whether it's a short hike or a long camping trip...

See these BOYCO gift suggestions at your local hardware, department, sporting goods or garden store.

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Know Your LDS Cooks

(Continued from preceding page)

(The Taggarts attended a Crow Indian celebration near the Custer battle-grounds. About four thousand Indians were present—Crows, Cheyennes, Blackfoot, Arapahoe, Cherokee, and a few Stone. They were invited to and enjoyed eating at the camp of Crow Chief Yellow Tail. Two of his daughters were there, both college graduates. They prepared the buffalo roast, brown gravy, and all the trimmings. The Taggarts watched them make the Fried Indian Bread, which they enjoyed so much, they asked for the recipe, given above.)

Pancho Pie

Pancho Villa, that fabulous desperado of the Southwest and Mexico, gave his name to the following tasty dish. It seems that on one of his numerous quick trips across the wild and mountainous stretches of Mexico, Pancho's cook found that he had no more corn husks to wrap the tamales in, so he baked them in a pottery dish instead. It was an instantaneous success then, and will be with your family, too, if they, like the Taggarts, enjoy savory, well-seasoned foods. Here is how to make Pancho Pie.

Sauté in large frying pan:

- 1 green pepper
- 3 cloves garlic
- 2 tablespoons shortening

To this add:

- 1 pound ground round steak
- 1 teaspoon chili powder
- 2 teaspoons salt

Cook ten minutes, then add:

- 1½ cups cooked tomatoes
- 1 cup creamed corn

Boil briskly, then stir in:

- ½ cup corn meal
- 1 cup milk
- ½ cup minced olives
- 1 cup cooked mushrooms

Bake until set, about an hour, at 325° in an uncovered casserole or garnish with shaved lettuce.

Cranberry Frappé

- 2 cups fresh cranberries
- 2 cups sugar
- 2 cups water
- 3 sticks cinnamon
- 6 whole cloves
- 2 cups pineapple juice
- 1 cup lemon juice
- 1 quart sparkling water or 1 quart ginger ale

Cook cranberries, sugar, water, cinnamon, and cloves until berries are soft. Put through fine strainer and cool. Pour into freezing tray and freeze firm. When ready to serve, put this delicious ice into chilled bowl, add well chilled pineapple, lemon juice, and ginger ale. Mix well before you serve it. This makes about three quarts of wonderful drink. It can take even more sparkling water if you like.

THERE you have some of Fern Taggart's favorite recipes. Her repertoire is almost unlimited, and if you should meet her, ask her sometime for her recipe for icebox cookies, orange layer cake, French dressing, or chocolate icebox dessert. And you might ask her how she became such a wonderful cook. Ever modest, she'll tell you that she is just an "ordinary" cook—but that she loves it because her chief interest is in her home. Her husband, Grant Taggart, insurance executive, loves good food. The children—daughter Kay, and twin sons, Hal and Cal—now have homes of their own, but in past years she learned to cater to their hearty appetites.

Besides cooking, Fern's chief hobby is interior decorating. There have been additions to the original log home in which the Taggarts began their married life and the result is a spacious and lovely ranch type house, particularly appropriate in the wide open spaces of Wyoming. It bears the mark of her talent for decorating and of her individuality and colorful personality.

Grant and Fern Taggart have a cabin on the face of the Big Horn Mountains that is almost as dear to them as their home in Cowley. It is only thirty-three miles from town so in the summer time they try to spend two or three days of each week there. It has a beautiful natural setting among the pines and quaking aspens and sagebrush and affords a breathtaking view of the surrounding valley.

Besides her family, Fern's other great love is the gospel. The Taggarts have been active in the Church all their lives. Fern has always worked in the MIA: she served nine years as ward Mutual president and five years as president of the Big Horn Stake YWMA. At present Grant is a member of the high council of the Big Horn Stake.

Now that the Christmas season is drawing near, the Taggart home will take on a particularly happy

THE IMPROVEMENT ERA

air. Christmas Eve will see the three children and five grandchildren gathered under the parental roof for a short time again. The Christmas tree, perhaps decorated spectacularly as it was last year with red satin bows, yellow balls, and green lights, will get its share of attention. But in the Taggart household, as in Latter-day Saint homes throughout the world, the emphasis will be on the true meaning of the Christmas season; for they sincerely believe and try to practise the teaching of the Savior, to "seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Hanging plants can be watered right in the living room if a plastic dish cover is slipped over the bottom of each pot to catch the drip.—Mrs. H.J., York, Pa.

If machine needle gets blunt, slip a fine sandpaper under the presser foot and sew a few stitches through the sandpaper to make a sharp point to the needle.—E.A., Louisville, Miss.

To keep a ball of yarn from rolling on the floor when tying a quilt, I slip the ball of yarn over the tongs of a curling iron and then clip the tips of the tongs to the quilt.—Mrs. E. P., Portland, Oregon.

When popping corn, grease the bottom of a pressure cooker. Heat the grease and spread corn on the bottom of the cooker. Put the lid on but be sure to leave the escape valve open while corn is popping.—Mrs. F. R., Lakeside, Oregon.

When you cut poinsettias to bring in the house, rub the cut ends in salt immediately, then burn the cut edge over a burner of your kitchen range, or plunge in boiling water. Last, plunge the cut stems in cold water. Now they are ready for the vase.—P.F.S., Phoenix, Arizona.

Whenever you buy celery, cook the tops with an onion, strain, add salt, and mix with a bottle of your canned tomato juice. Use about one-third celery juice. Delicious! It utilizes all those wonderful nutritious celery tops.—Mrs. P.S.B., Logan, Utah.

Meringue for chilled puddings can be cooked by placing, in spoonfuls, on top of pan of water and browning in oven. It is then easily transferred to the pudding.—Mrs. G. H., Hinkley, Utah.

DECEMBER 1953

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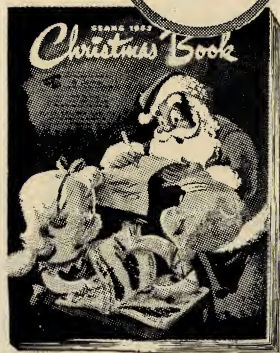
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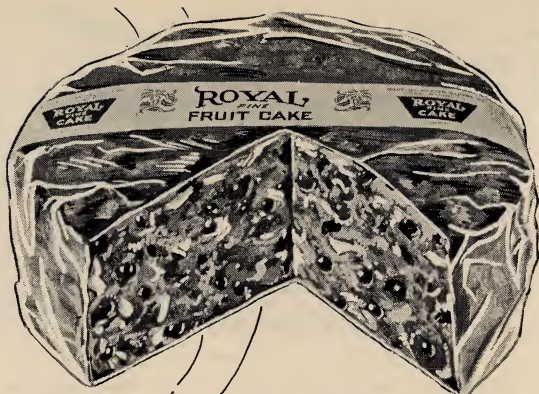
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Gay Christmas Wrappings

MORE and more we're going back to some of the old-fashioned ideas of Christmas giving—sharing our fruit cakes, cookies, jellies, and homemade candies with our loved ones.

There is no gift that can demonstrate your love and thoughtfulness more than something you have fashioned through your own effort and ingenuity. And the finishing touch to this gift from the kitchen—and the heart—is an individual wrapping. You can let yourself go when you decorate these gifts. Trim the jelly glass with rows of gay red balls or fasten a pine cone and a spring of holly on the lid. A miniature Santa Claus makes a gay topper, too.

Your fruit cake will look elegant in a wrapping of glistening cellophane tied with satin ribbon and some shiny Christmas tree balls.

A bag of pinenuts is a gift with a true western flavor. Shape the bag like a miniature Christmas stocking and have a Santa Claus peeping out of the top.

Start early collecting empty candy boxes and get in your supply of wrappings and ribbons and package decorations before the selection is depleted. Remember—the appearance of the package is an indication of the care you've taken in the choice of the gift itself.



The personal touch means much to the recipient.

THE IMPROVEMENT ERA



Holiday Nuggets

by Marion Ullmark

ARE you making candy at your house this Christmas? If you are and the children, as children always do, beg to help, just turn them loose on this recipe. It requires absolutely no cooking and is a truly delicious candy. Both boys and girls can have lots of fun making these nuggets and still more fun eating them!

First, combine:

- ½ pound seeded dates
- 1 pound figs, stemmed
- 1 pound raisins
- 1 pound nut meats.

Second, put all these ingredients through the coarse cutter of a meat grinder. You can chop them in a chopping bowl if a grinder is not available.

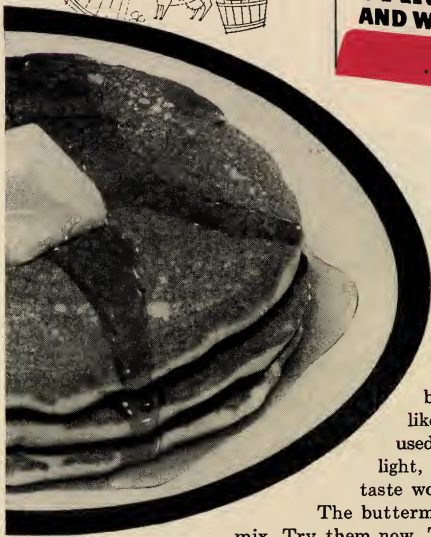
Third, roll the mixture into small balls. If it is too stiff to handle easily add one or two tablespoons of either orange or lemon juice.

Fourth, roll the finished candies in powdered sugar.

This is a rich and very good candy. It's fine to serve when friends drop in during the holidays. Here's a friendly word of warning, though, better have some recipe cards written and ready, for everyone who eats one of these nuggets will ask how to make them!

DECEMBER 1953

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How to Color Homemade Candles

by Evelyn Witter

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CHRISTMAS is a time for candles—the more, the more Christmassy. Here is the economical way to get a supply of festive candles on hand for the holidays—color them yourself.

You no doubt have a lot of old candle stubs around the house. Melt them down, the white or light colored ones together. Decide what colors you want them.

You may use any oil paint that comes in a tube by thinning to a liquid with turpentine before pouring into hot wax.

A piece of melted crayon will also do a good job of coloring your candles. If you would like some green candles, just add a bit of green crayon. Remember, a small piece will go a long way.

Lipstick ends can be used to make red candles, so popular at the yuletide.

By combining white candle stubs with colored candle stubs, unique shadings can be made.

Now that you have achieved the color you desire, you are ready to make the candles. Pour the hot wax into molds, not forgetting a string through the center for a wick. A small, empty milk carton is a good mold if you want a short, square candle.

The long, slender tapers must be dipped, and it is simple to do them at home. Just dip a piece of string—a little longer than the length of the candle you desire—into hot wax. Then dip it in a bottle of cold water; then back into the wax again—and this you continue until your candle is the diameter you wish. Drip hot wax over the surface of the candle for interesting effects, or you may prefer it with a smooth surface.

APPOINTEES TO THE M.I.A. GENERAL BOARDS

(Concluded from page 897)

was pursuing his graduate studies; assistant stake superintendent of YMMIA in University (Salt Lake City) Stake; drama director of Ensign (Salt Lake City) Stake; and, at this appointment to the general board, instructor in the elders' quo-

rum of Bonneville Ward, Bonneville (Salt Lake City) Stake.

Dr. Engar is married to the former Amy Kathryn Lyman and the couple have a son and a daughter.

Mrs. Milner has been assigned to the Junior Gleaner committee and Dr. Engar to the drama committee of the general boards.

THE IMPROVEMENT ERA

New Approaches to Book of Mormon Study

(Concluded from page 919)

such a devoted priest as a sly forger?" The answer is, Yes! "It can be proven that the Archbishop when it suited his purpose had not the slightest scruple against taking crooked paths when it appeared that he could not reach his goal by straight ones."

"Whoever knows and understands the men of the Middle Ages, how many of them, though excellent bishops, abbots, clerics, and monks by the standards of the time, practised falsification of documents—Hincmar of Rheims, Adalag of Marburg-Bremen, Frederick of Salzburg, Pilgrim of Passau, Thietmar of Meresburg, Pope Calixtus II, Wilibald of Stablo, Abbot Giselber of Laach—will answer with an unqualified affirmative" the question, "could Lanfranc have been a common forger?"¹⁷

Joseph Smith was either telling the truth or he was a criminal—not just a fool—and no sentimental compromises will settle anything. It is base subterfuge to refuse to apply the fair tests which the Prophet himself freely invited and which will just as surely condemn him if he is lying as they will vindicate him if he is telling the truth.¹⁸

(To be continued)

BIBLIOGRAPHY

¹⁷Joh. Haller, *Niklaus I. und Pseudoisidor* (Stuttgart: Cotta, 1936), pp. 13 f.

¹⁸*Ibid.*, pp. 181 f.

¹⁹*Ibid.*, pp. 182 ff.

²⁰H. Willrich, *Urkundenfälschung in der hellenistisch-jüdischen Literatur*, Heft No. 21, N.F., in *Forschungen zur Religion u. Literatur des Alten u. des Neuen Testaments* (1924), pp. 3f.

²¹*Ibid.*, p. 4.

²²Heinr. Böhmer, *Die Fälschungen Ezbischofs Lanfrancs von Canterbury* (Leipzig, 1902), being VIII, 1, of *Studien zur Gesch. d. Theologie u. Kirche*, p. 126.

²³This is the usual classification. Frd. Leist, *Urkundenlehre* (Leipzig, 1893) divides his whole book into external, internal characteristics of documents; this differs slightly from external vs. internal evidence, the former being information coming from outside, the latter information contained entirely in the document itself.

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24-30

2	tbsps.	Shortening
½	cup	Sugar
¾	cup	Coconut
½	tsp.	Baking Powder
¼	tsp.	Salt or less
¾	cup	Rolls or Quick Oatmeal
2	cups	FRITOS Corn Chips crushed slightly
2		Eggs

Directions:

Beat eggs well and mix with oatmeal. Let stand while creaming the sugar and shortening. Combine the two mixtures and add coconut, FRITOS corn chips, baking powder and salt. Drop by spoonfuls, or shape into walnut size balls, and spread on baking sheets. Bake 15 minutes in moderate oven at 350 degrees F.

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Concerning Suppositions...

Richard L. Evans

AS YOUNG people face their formal education, there may be many puzzling questions that present themselves, some of which concern the constant discovery of new knowledge, some of which concern the flux and shiftings of conflicting theories. The past century or so has seen a profound unfolding of truth, and the mind of man has been permitted by the Almighty to penetrate further in some fields than in several centuries preceding. But the past century or so has also seen much unprovable or unproved speculation, with some suppositions that have lacked sound substance. Theories come and go, and dogmatism for any tentative concept, academic or otherwise, ill becomes anyone. And of those who are dogmatic in teaching popular but unproved opinions—indeed, of all of us—let these questions be asked: Who knows of a textbook that will not be revised? Who knows of a process that will not be improved? Who knows of a theory that is not subject to further findings? Who knows what holds the universe together—or even the smallest particle of it? Who knows what keeps it in its course? We may have found some of the factors and forces, but we know so much less than all there is to know. And with the most learned often disagreeing with others who are most learned, to the student facing an overwhelming flood of facts and of alleged facts, it would not seem to be amiss to say: Respectfully consider what is in the books; respectfully consider what is presented in the classroom—and respectfully reserve judgment where teachings come in conflict with other teachings. There is so much that all of us together do not know. There is so much of supposition, of opinion, so much that is subject to further finding. But fortunately there are some great unchanging truths in the universe, and he who keeps creation in its course is the Source of them all. And we need not be unsettled by the shifting theories until the theories themselves are settled; until the conflicts are composed; until men know much more than they know now. In the meantime, we can search and seek and cling to the great truth that truth does not come in conflict with truth. With an open mind to truth, we shall someday know the answers that we so much seek. And until we know, we can walk confidently into the future—with faith.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, OCTOBER 18, 1953

Copyright, 1953

"CHOOSE YOU THIS DAY"

By Hilma T. Brinkerhoff

"... choose you this day whom ye will serve"
With wisdom counting, but never swerve
From that which you believe is right;
Remember always, "right is might."

Choose you this day to whom you'll kneel
On bended knee; and as you feel
Thanksgiving, return that thanks to Him
who gives
His light and truth to all who live.

And as we're choosing, some will say,
"Forget tomorrow, live high today."
Will we be weak or fail to plan
For that higher sphere God laid for man?

Then choose this day whom you will serve;
Satan's plan with evil stirred
Or Christ's own way, the righteous word,
But as for me I'll serve the Lord.

Children's Books

(Continued from page 911)

young Abe Lincoln) by Virginia S. Eifery, (Dodd, Mead & Company); *The Brush of Angel's Wings* (the story of a country doctor) by Werlin Windell (The Naylor Company); *Lee, The Gallant General* by Jeanette Eaton, and *Magellan, First Around the World* by William Stobbs (William Morrow & Company, Inc.); *Pike of Pike's Peak* by Nena Brown Baker (Harcourt Brace & Company); *Buckskin Scout* (twenty tales of adventure) by Marion Renick and Margaret T. Tyler (World Publishing Company). *Andrew Carnegie* (Julian Messner) by Alvin F. Harlow relates the biography of the man whose contributions to our lives may be only mentioned through his endowment of libraries, colleges, museums.

Books which will open up new worlds to our children and introduce them to the fascinating studies of nature, science, engineering, and related subjects are becoming more plentiful each year. Typical of these are *What's Inside the Earth?*, *What's Inside of Engines?*, and *What's Inside of Animals?* (William Morrow & Company) by Herbert S. Zim; *Insects: Their Secret World* (William Sloane Associates) by Evelyn Cheesman; *Microbes At Work* (William Morrow & Company) by Millicent E. Selsam; *Rocks, River, and the Changing Earth* (William R. Scott) by Herman and Niva Schneider; *What Makes the Wheels Go Round* (Harcourt, Brace & Company) by Edward G. Huey; *Water For People* (Sir R. Reidman) and *Planet Earth* by Rose Wyler, Henry Schuman; *More Power To You* by Herman and Nina Schneider (Young Scott Books).

One type of book that should be very attractive to young people features reproductions of real photographs accompanied by a minimum of reading material. Books in this class are *The Duck* (Harper & Brothers), photos by Ylla, story by Margaret Wise Brown; *Around About Me* (The Warner Press, Elizabeth B. Jones); *Let's Go To The Brook* (Doubleday & Company, Inc.) Harriet E. Huntington; *Zoo Babies* (William Morrow & Company, William Bridges); *What I Know About Girls* and *What I Know About Boys* (Hantover House) by Louise Redmond.

How-to do books for young people

(Continued on following page)



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AT YOUR GROCERS

CHILDREN'S BOOKS

(Concluded from preceding page)
are worth while if they are well done,
as is *The Cook-a-Meal Cook Book* by
Garel Clark (Young Scott Books.)

Simple basic meals and several varia-
tions make it a handy book to turn
over to the ten to fourteen-year-old
for the parents' day off.

WILLAMETTE STAKE GOES CAMPING

(Concluded from page 902)
School board began Sunday School.
(The number had been swelled by
visitors from Eugene and a nearby
forest camp.) Stake President Ralph
B. Lake was the speaker at the evening
sacrament meeting. He was in at-
tendance for the entire week.

During the afternoon President
Harry N. Wright of the stake presi-
dency was joined by Mr. Milton
Koupal of the forestry service in con-
ducting discussions on nature.

Monday evening the girls were
given five minutes to find a new friend
in camp, and then several of them
were called upon to introduce their
new friends to the group.

Tuesday was another grand day—
but it was the last day for the girls—
the camp had to be cleaned and va-
cated, for the boys of Willamette
Stake were arriving that evening.

The young men, too, had the time
of their lives. Camp life and re-
sponsibilities were carried forward
much as they were earlier with the
girls in camp. (The stake presidency
provided two trophies, one for the
girls and one for the boys, to be
awarded to the group that showed the
best sportsmanship and camp man-
agement—both trophies were awarded
to Springfield Ward. There were
hiking, swimming, and sports. In
all there were about one hundred
members of the Aaronic Priesthood
in attendance. Thursday was es-
pecially devoted to individual troop
leadership in the Scouting program,
and the Aaronic Priesthood program.

Saturday afternoon came too soon,
but the week will always live in the
hearts of the young folk of Willamette
Stake.

THESE TIMES

(Concluded from page 890)
in these times, may the suggestion be
offered that you also examine the
formula carefully and submit improve-
ments on it to either your Congressman
or the Secretary of State, directly. Nearly
all else that we appear to treasure in

life and civilization may rest in doubt
until adequate *procedural means* are
found to reconcile, without resort to
"hot" armed conflict, the major powers
in foreign affairs.

This is the fateful issue as we ap-
proach the end of 1953.

CHURCH BOOKRACK

(Concluded from page 902)
and many other principles change
not. Still, much of our quotable ma-
terial of these subjects has come from
General Authorities who have long since
completed their earth life. Here, Dr.
Hunter, of the First Council of the
Seventy, has made a collection of these
and many more topics, from the sermons
of the living General Authorities, and
from those who have finished their
work here so recently that they're
memory remains vivid. The book is
enhanced by recent photographs of the
speakers.—A. L. Z., Jr.

TREASURES UNEARTHED
(Ora Pate Stewart. Bookcraft, Salt Lake
City. 1953. 154 pages. \$1.00.)

The author of this volume has long
made a study of the Book of Mormon,
and the Book of Mormon is a fertile
field for study. Little-known stories
and incidents and facts are woven into
the fabric of this study to make fascinat-
ing and informative reading. Since we
rise with the Book of Mormon, it be-
hooves all of us to know every available
detail concerning it. This book will
help in an understanding of little-known
facts.—M. C. J.

THE IMPROVEMENT ERA

Marion D. Hanks

(Concluded from page 915)

a submarine chaser on extended South Pacific duty. Here he was the only LDS member of the crew and was selected by the ship's captain to serve as the chaplain for the some two hundred officers and men on board ship.

He married Maxine Christensen in 1949, the daughter of Elder and Sister Ellwood Christensen of Honolulu, who themselves had once served together in the Japanese Mission. The ceremony took place in the Hawaiian Temple. The couple have two daughters: Susan Gay, 3; and Nancy Marie, 2.

Elder Marion Duff Hanks was born October 13, 1921 in Salt Lake City, as the youngest of seven children of Stanley Alonzo and Maude Frame Hanks. His father, a municipal judge of Salt Lake City, died when Marion was two years old. In responding to the call to take his place among the General Authorities of the Church, Elder Hanks said in part:

... I pay tribute ... to my father, whom I did not know—he passed away when I was a baby;—to my angel mother who reared six of us ... to my brothers and sisters, each of whom I love, and who have given service to this Church. ...

His widowed mother reared six children to maturity.

He found time, in the past several years, to serve in many non-church assignments in Salt Lake City. He has served as president of the Emigration chapter, Sons of the Utah Pioneers; for three years as chairman of the speakers' bureau of the Salt Lake City Community Chest; and more recently as Salt Lake County co-chairman of the Cancer Society.

The Church indeed welcomes this young man who has done so much for the youth of the Church in the Salt Lake City area, and been active civically, as he is called to his position and trust—as a member of the First Council of the Seventy of the Church of Jesus Christ of Latter-day Saints.



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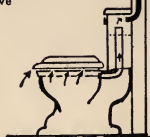
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Your Page and Ours



Dear Sirs:

I WOULD like to congratulate you on the very excellent work you do on your magazine. I've only received one issue so far, but that one issue I literally poured myself through. The only thing wrong is that the magazine comes out once a month; I would like it better if it came out several times a month.

/s/ Pvt. Burton W. Ray

Fort Lee, Va.

Dear Sirs:

I'VE ENJOYED receiving the ERAS that you've so faithfully sent. It's like getting an extra letter from home each month. The articles and fiction have been interesting and very helpful.

We have services every Sunday and Tuesday on the base. They're very inspirational and so much like home. There are few LDS girls in the service and even fewer here at Eglin, but I've found a great interest about the Latter-day Saints among my non-Mormon friends. The ERA has been very helpful in explaining the gospel to them.

Thank you again,

/s/ A/3 Jo Ann Schultz

Eglin, Fla.

Uniontown, Pa.

Dear Brothers and Sisters:

I NOTICED an item I thought may be of interest. I am of the Monongahela, Pennsylvania, Branch.

The following is a little advice to drinkers entitled "How to drink and give security for your family."

1. Buy your wife one bottle of whiskey for \$6.00.
2. Buy all your whiskey from your wife at \$.50 a double drink.
3. At the rate of eighteen double drinks from a 4/5 bottle, your wife will have \$9.00.
4. She will buy another bottle at \$6.00 and lay the \$3.00 profit away.

5. At the end of ten years you will have died from ulcers, heart trouble, hardening of the arteries, and a nervous wreck, which is the ultimate end of a drunkard.

Your wife will have plenty of money to give you a nice funeral, educate the children, and live respectably enough to attract a decent mate, with whom she will live happy.

My prayers are that you all who are working to give us THE IMPROVEMENT ERA will be blessed with good health and guidance along with the courage that it must take to labor the way you all do.

May the Lord's choicest blessings be upon you all.

/s/ Fred Maxon

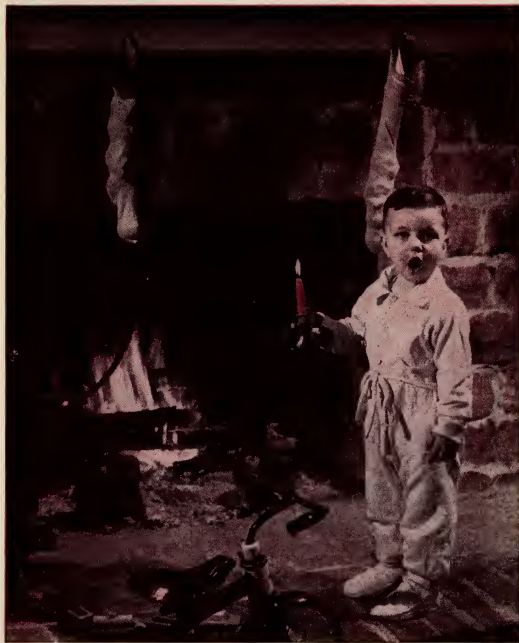
ALL LITTLE THINGS

By Lael W. Hill

*Christmas is a candle flame
Warm against the night,
A jingle bell for joy to claim,
A ribbon of delight.*

*Christmas is a carol sung
Across the crisping snow,
A window wreathed, a stocking hung,
A sprig of mistletoe.*

*An angel spreading spun-glass wings
Above a shining tree—
Christmas is all little things
Of great expectancy!*





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THANKS AND

Merry Christmas

This year your gas company has brought the warmth of natural gas to many more homes in the area we serve. For this we are both proud and thankful. And now, as the yule approaches, all of us at Mountain Fuel Supply Company wish you and yours a most joyous holiday season. We are proud to be a factor in the development of this territory.



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...of the workaday world recede to a mere shadow in the presence
...a family united in the singing of the ancient carols. What better way
col... the true spirit of Christmas than in the jubilant strains of
... "All Ye Faithful," or the quiet reverence of "Silent Night."

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